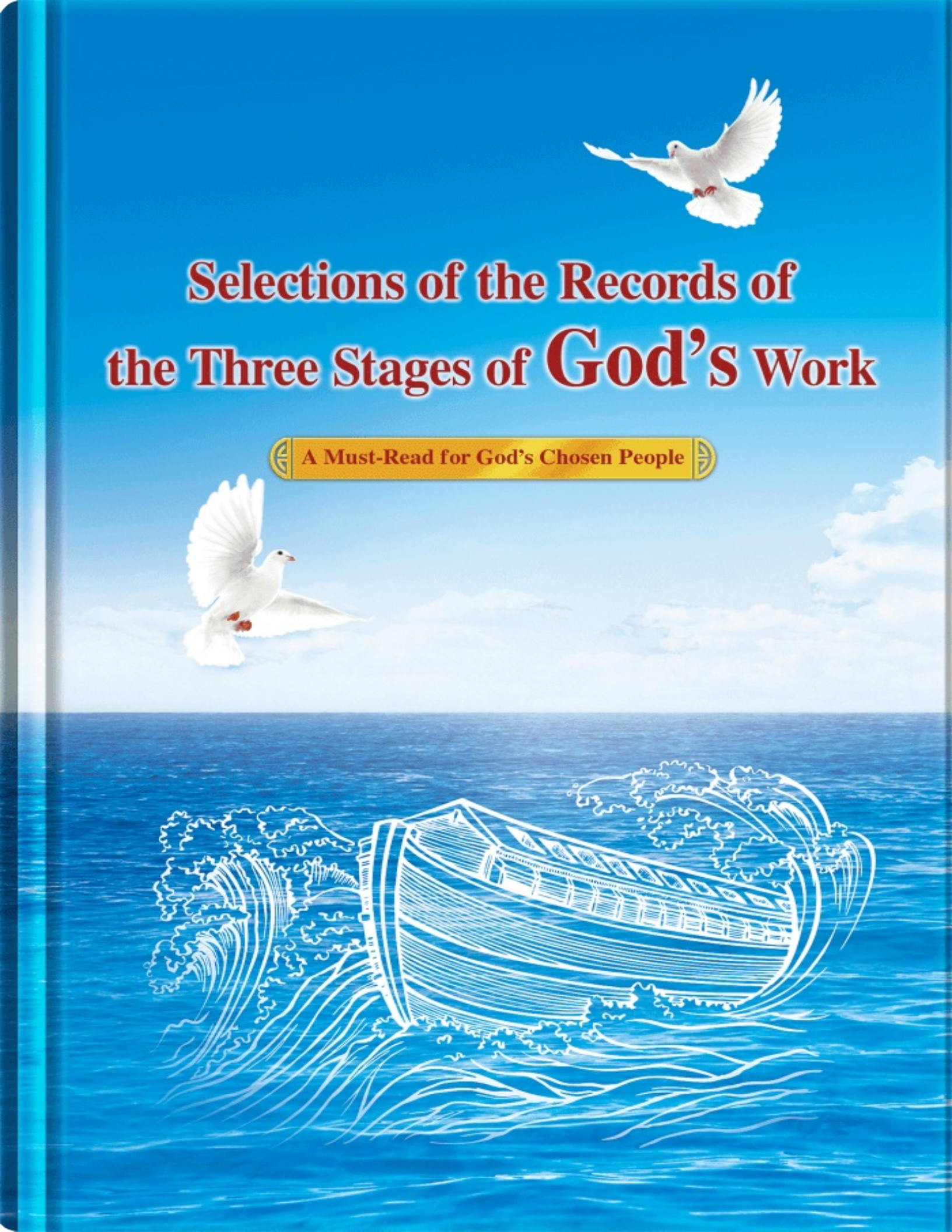
Selections of the Records of the Three Stages of God's Work

A Must-Read for God's Chosen People



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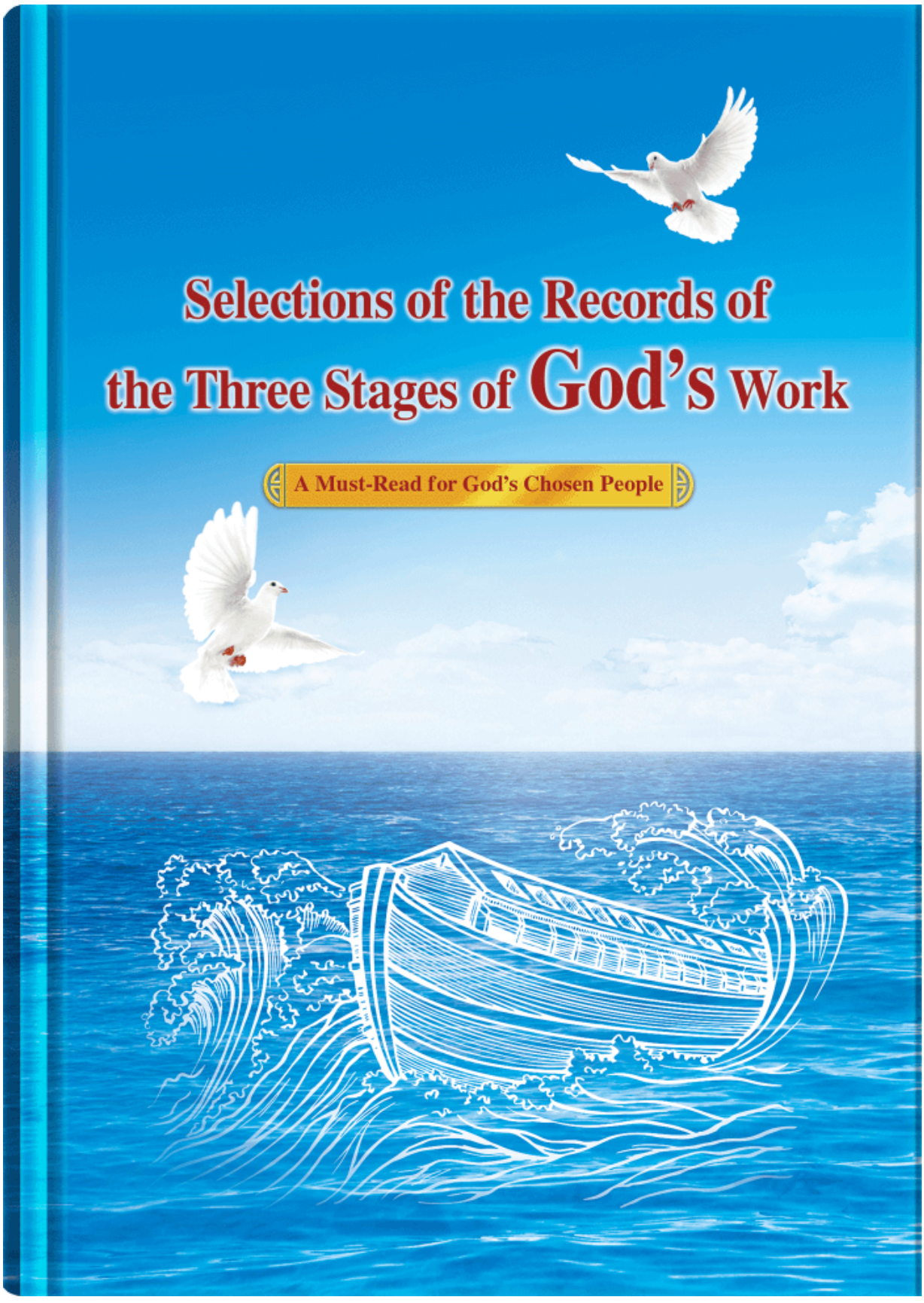

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Preface

Everyone feels that the management of God is strange, because people think that the management of God is completely unrelated to man. They think that this management is the work of God alone, is God's own business, and so mankind is indifferent to the management of God. In this way, the salvation of mankind has become vague and indistinct, and is now nothing but empty rhetoric. Even though man follows God in order to be saved and enter the beautiful destination, man has no concern for how God conducts His work. Man does not care for what God plans to do and the part he must play in order to be saved. How tragic that is! The salvation of man is inseparable from the management of God, much less can it be divorced from the plan of God. Yet man thinks nothing of the management of God, and thus grows ever more distant from God. Consequently, increasing numbers of people are becoming followers of God who don't know things that are closely related to the salvation of man such as what creation is, what belief in God is, how to worship God, and so on. At this point, then, we must have a talk about the management of God, so that each follower may clearly know the significance of following God and believing in Him. They will also be able to choose the path that they should tread more accurately, instead of following God solely to gain blessings, or avoid disaster, or become successful.

Although the management of God may seem profound to man, it is not incomprehensible to man, for all the work of God is connected to His management, is related to the work of mankind's salvation, and concerns the life, living, and destination of mankind. The work that God does among and on man is, it can be said, very practical and meaningful. It can be seen by man, experienced by man, and is far from abstract. If man is incapable of

accepting all the work that God does, then what is the significance of this work? And how can such management lead to man's salvation? Many of those who follow God are only concerned with how to gain blessings or avoid disaster. At the mention of the work and management of God, they fall silent and lose all interest. They believe that knowing such tedious questions will not grow their lives or be of any benefit, and so although they have heard messages about the management of God, they treat them casually. And they do not see them as something precious to be accepted, much less do they receive them as part of their lives. Such people have one very simple aim in following God: to gain blessing, and they are too lazy to attend to anything that doesn't involve this aim. For them, believing in God to gain blessings is the most legitimate of goals and the very value of their faith. They are unaffected by anything that cannot achieve this objective. Such is the case with most of those who believe in God today. Their aim and motivation seem legitimate, because at the same time as believing in God, they also expend for God, dedicate themselves to God, and perform their duty. They give up their youth, forsake family and career, and even spend years busying about away from home. For the sake of their ultimate goal, they change their interests, alter their outlook on life, and even change the direction they seek, yet they cannot change the aim of their belief in God. They run about for the management of their own ideals; no matter how far the road is, and no matter how many hardships and obstacles there are along the way, they stick to their guns and remain fearless of death. What power makes them continue to dedicate themselves in this way? Is it their conscience? Is it their great and noble character? Is it their determination to do battle with the forces of evil to the very end? Is it their faith in which they bear witness to God without seeking recompense? Is it their loyalty for which they are willing to give up everything to achieve the

will of God? Or is it their spirit of devotion in which they've always forgone personal extravagant demands? For people who have never known the work of God's management to give so much is, quite simply, a wondrous miracle! For the moment, let us not discuss how much these people have given. Their behavior, however, is highly worthy of our analysis. Apart from the benefits that are so closely associated with them, could there be any other reason for these people who never understand God to give so much to Him? In this, we discover a previously unidentified problem: Man's relationship with God is merely one of naked self-interest. It is the relationship between the receiver and giver of blessings. To put it plainly, it is like the relationship between employee and employer. The employee works only to receive the rewards bestowed by the employer. In a relationship like this, there is no affection, only a deal; there is no loving and being loved, only charity and mercy; there is no understanding, only resignation and deception; there is no intimacy, only a gulf that cannot be bridged. When things get to this point, who is able to reverse such a trend? And how many people are capable of truly understanding how desperate this relationship has become? I believe that when people immerse themselves in the joyousness of being blessed, none are able to imagine how embarrassing and unsightly such a relationship with God is.

The saddest thing about mankind's belief in God is that man conducts his own management amidst the work of God and is heedless of God's management. Man's biggest failure lies in how, at the same time as seeking to submit to God and worship Him, man is constructing his own ideal destination and calculating how to receive the greatest blessing and the best destination. Even if people understand how pitiable, hateful, and pathetic they are, how many are there who could readily abandon their ideals and hopes? And who is able to halt their own steps and stop thinking only of

themselves? God needs those who will cooperate closely with Him and complete His management. He requires those who will devote their mind and body to the work of His management in order to submit to Him; He does not need people who will hold out their hands and beg from Him every day, much less does He need those who give a little and then wait to be repaid the favor. God despises those who make a small contribution and then rest on their laurels. He hates those cold-blooded people who resent the work of His management and only want to talk about going to heaven and gaining blessings. He has an even greater loathing for those who take advantage of the opportunity presented by the work He does in saving mankind. That's because these people have never cared about what God wishes to achieve and acquire through the work of His management. They are only concerned with how they can use the opportunity provided by the work of God to gain blessings. They are uncaring of God's heart, being wholly preoccupied with their own future and fate. Those who resent the work of God's management and have not the slightest interest in how God saves mankind and His will, are all doing what pleases them independent of the work of God's management. Their behavior is not remembered by God, is not approved of by God, much less is it looked upon with favor by God.

In view of man's myriad states, we have put our energy and time into organizing and compiling this book, Selections of the Records of the Three Stages of God's Work. Although the content of this book is not comprehensive, it can at least allow us to comprehend part of the work of God's management. Of course, this is a medium through which we understand the work of God's management, and it is also a means of understanding the disposition of God. Only a portion of these are contained here, and this is not a record of all of God's work, but just a distillation of each stage of His work. However, it is enough to catalyze people's interest

in and appetite for God's management work. If this book can really achieve that for you, then the effort we have put into it won't have been in vain.

How many creatures are there living and reproducing in the vast expanse of the universe, following the law of life over and over, adhering to one constant rule. Those who die take with them the stories of the living, and those who are living repeat the same tragic history of those who have died. And so mankind can't help but ask itself: Why do we live? And why do we have to die? Who is in command of this world? And who created this mankind? Was mankind really created by Mother Nature? Is mankind really in control of its own fate? … For thousands of years mankind has asked these questions, over and over again. Unfortunately, the more that mankind has become obsessed with these questions, the more of a thirst he has developed for science. Science offers brief gratification and temporary enjoyment of the flesh, but is far from sufficient to free mankind of the solitariness, loneliness, and barely-concealed terror and helplessness deep within his soul. Mankind merely uses scientific knowledge that the naked eye can see and the brain can comprehend to anesthetize his heart, yet this cannot stop mankind from exploring mysteries. Mankind does not know who is the Sovereign of all things in the universe, much less does he know the beginning and future of mankind. Mankind merely lives, perforce, amidst this law. None can escape it and none can change it, for among all things and in the heavens there is but One from everlasting to everlasting who holds sovereignty over everything. He is the One who has never been beheld by man, the One whom mankind has never known, in whose existence mankind has never believed, yet He is the One who breathed the breath into mankind's ancestors and gave life to mankind. He is the One who supplies and nourishes mankind for its existence, and guides mankind up to the present day. Moreover, He and He alone is whom mankind

depends on for its survival. He holds sovereignty over all things and rules all living beings beneath the universe. He commands the four seasons, and it is He who calls forth wind, frost, snow, and rain. He gives mankind sunshine and brings the coming of night. It was He who laid out the heavens and earth, providing man with mountains, lakes and rivers and all the living things within them. His deed is everywhere, His power is everywhere, His wisdom is everywhere, and His authority is everywhere. Each of these laws and rules are the embodiment of His deed, and every one of them reveals His wisdom and authority. Who can exempt themselves from His sovereignty? And who can discharge themselves from His designs? All things exist beneath His gaze, and moreover, all things live beneath His sovereignty. His deed and His power leave mankind with no choice but to acknowledge the fact that He really does exist and holds sovereignty over all things. No other thing apart from Him can command the universe, much less can it ceaselessly provide for this mankind. Regardless of whether you are able to recognize the deed of God, and irrespective of whether you believe in the existence of God, there is no doubt that your fate lies within the ordination of God, and there is no doubt that God will always hold sovereignty over all things. His existence and authority are not predicated upon whether or not they can be recognized and comprehended by man. Only He knows man's past, present and future, and only He can determine the fate of mankind. Regardless of whether you are able to accept this fact, it will not be long before mankind witnesses all of this with his own eyes, and this is the fact that God will soon bring to bear. Mankind lives and dies under the eyes of God. Mankind lives for the management of God, and when his eyes close for the final time, that is also for the very same management. Over and over again, man comes and goes, back and forth. Without exception, it is all part of the sovereignty and

designs of God. The management of God is always going forward and has never ceased. He will make mankind aware of His existence, trust in His sovereignty, behold His deed, and return to His kingdom. This is His plan, and the work that He has been conducting for thousands of years.

The work of God's management began at the creation of the world, and man is at the core of this work. God's creation of all things, it can be said, is for the sake of man. Because the work of His management stretches over thousands of years, and is not carried out in the space of mere minutes or seconds, or a blink of an eye, or over one or two years, He had to create more things necessary for the survival of man, such as the sun, moon, all sorts of living creatures, and food and a living environment for mankind. This was the start of God's management.

After that, God handed mankind over to Satan, man lived under the domain of Satan, and this gradually led to God's work of the first age: the story of the Age of Law…. During several thousand years of the Age of Law, mankind became accustomed to the guidance of the Age of Law, and they began to take it lightly, and gradually left the care of God. And so, at the same time as sticking to the law, they also worshiped idols and committed evil acts. They were without the protection of Jehovah, and merely lived their lives before the altar in the temple. In fact, the work of God had left them long ago, and even though the Israelites still stuck to the law, and spoke the name of Jehovah, and even proudly believed that only they were the people of Jehovah and were the chosen ones of Jehovah, the glory of God quietly abandoned them …

When God does His work, He always quietly leaves one place while softly carrying out the new work He begins in another place. This seems incredible to people, who are benumbed. People have always treasured the

old and regarded new, unfamiliar things with enmity, or seen them as a nuisance. And so, whatever new work God does, from the start to the very end, man is the last to know of it among all things.

As has always been the case, after the work of Jehovah in the Age of Law, God began His new work of the second stage: assuming the flesh, being incarnated as man for ten, twenty years, and speaking and doing His work among believers. Yet without exception, no one knew, and only a small number of people acknowledged that He was God become flesh after the Lord Jesus was nailed to the cross and resurrected. Problematically, there appeared one called Paul, who set himself in mortal enmity to God. Even after he was struck down and became an apostle, Paul's old nature did not change, and he wrote many epistles. Unfortunately, later generations took his epistles as the words of God to be enjoyed, to the extent that they were included in the New Testament and confused with the words spoken by God. This is truly a big disgrace since the advent of Scripture. And wasn't this mistake committed due to the foolishness of man? Little did they know that, in the records of God's work in the Age of Grace, epistles or spiritual writings of man simply should not be there to impersonate the work and words of God. But this is beside the point, so let's return to our original topic. As soon as the second stage of God's work was completed—after the crucifixion—God's work of recovering man from sin (which is to say, recovering man from the hands of Satan) was accomplished. And so, from that moment onward, mankind had only to accept the Lord Jesus as the Savior for his sins to be forgiven. Nominally speaking, the sins of man were no longer a barrier to his achieving salvation and coming before God and were no longer the leverage by which Satan accused man. That is because God Himself had done real work, had become in the likeness and foretaste of sinful flesh, and God Himself was the sin offering. In this way,

man descended from the cross, being redeemed and saved thanks to the flesh of God, the likeness of this sinful flesh. And so, after being taken captive by Satan, man came one step closer to accepting salvation before God. Of course, this stage of work was the management of God that was one step on from the Age of Law, and of a deeper level than the Age of Law.

Such is the management of God: to hand mankind over to Satan—a mankind that doesn't know what God is, what the Creator is, how to worship God, and why it is necessary to submit to God—and give free rein to the corruption of Satan. Step by step, God then recovers man from the hands of Satan, until man fully worships God and rejects Satan. This is the management of God. All this sounds like a mythical story; and it seems perplexing. People feel that it is like a mythical story, and that is because they have no inkling of how much has happened to man over the last several thousand years, much less do they know how many stories have occurred in the expanse of this universe. And furthermore, that is because they cannot appreciate the more astonishing, more fear-inducing world that exists beyond the material world, but which their mortal eyes prevent them from seeing. It feels incomprehensible to man, and that is because man has no understanding of the significance of God's salvation of mankind and the significance of the work of God's management, and does not comprehend how God ultimately wishes mankind to be. Is it a mankind akin to Adam and Eve, uncorrupted by Satan? No! The management of God is in order to gain a group of people who worship God and submit to Him. This mankind has been corrupted by Satan, but no longer sees Satan as his father; he recognizes the ugly face of Satan, and rejects it, and comes before God to accept His judgment and chastisement. He knows what is ugly, and how it contrasts with that which is holy, and he recognizes the greatness of God

and the evil of Satan. A mankind such as this will no longer work for Satan, or worship Satan, or enshrine Satan. That's because they are a group of people that have truly been gained by God. This is the significance of God's managing mankind. During the work of God's management of this time, mankind is the object of Satan's corruption, and at the same time is the object of God's salvation, as well as the product God and Satan fight for. At the same time as conducting His work, God gradually recovers man from the hands of Satan, and so man comes ever closer to God …

And then came the Age of Kingdom, which is a more practical stage of work and yet is also the hardest for man to accept. That is because the closer that man comes to God, the nearer God's rod approaches man, and the more clearly God's face appears before man. Following the redemption of mankind, man officially returns to the family of God. Man thought that now was the time for enjoyment, yet he is subjected to a full-frontal assault by God the likes of which has not been foreseen by anyone. As it turns out, this is a baptism that the people of God have to "enjoy." Under such treatment, people have no choice but to stop and think to themselves, I am the lamb, lost for many years, that God spent so much to buy back, so why does God treat me like this? Is it God's way of laughing at me, and revealing me? … After years have passed, man has become weather-beaten, having experienced the hardship of refinement and chastisement. Although man has lost the "glory" and "romance" of times past, he has unconsciously come to understand the truth of being a man, and has come to appreciate God's years of devotion to saving mankind. Man slowly begins to loathe his own barbarousness. He begins to hate how feral he is, and all the misunderstandings toward God, and the unreasonable demands he has made of Him. Time cannot be reversed; past events become the regretful memories of man, and the words and love of God become the driving force

in man's new life. Man's wounds heal day by day, his strength returns, and he stands up and looks upon the face of the Almighty … only to discover that He has always been at my side, and that His smile and His beautiful countenance are still so stirring. His heart still holds concern for the mankind He created, and His hands are still as warm and powerful as they were at the beginning. It is as if man returned to the Garden of Eden, yet this time man no longer listens to the enticements of the serpent, no longer turns away from the face of Jehovah. Man kneels before God, looks up at God's smiling face, and offers his most precious sacrifice—Oh! My Lord, my God!

The love and compassion of God permeates each and every detail of His management work, and regardless of whether people are able to understand God's good intentions, He is still tirelessly doing the work that He intends to accomplish. Irrespective of how much people understand of the management of God, the benefits and assistance of the work done by God can be appreciated by everyone. Perhaps, today, you have not felt any of the love or life provided by God, but as long as you do not abandon God, and do not give up on your determination to pursue the truth, then there will always be a day when God's smile will be revealed to you. For the aim of the work of God's management is to recover the mankind who is under the domain of Satan, not to abandon the mankind who has been corrupted by Satan and opposes God.

September 23, 2005

Almighty God Reveals the Inside Story of the Work of the Age of Law

Why God Calls the First Age the Age of Law

During the Age of Law, Jehovah laid down many commandments for Moses to pass on to the Israelites who followed him out of Egypt. These commandments were given by Jehovah to the Israelites, and bore no relation to the Egyptians; they were meant to restrain the Israelites. God used the commandments to demand of them. Whether they observed the Sabbath, whether they respected their parents, whether they worshiped idols, and so forth: these were the principles by which they were judged sinful or righteous. Among them, there were some who were stricken by Jehovah's fire, some who were stoned to death, and some who received Jehovah's blessing, and this was determined according to whether or not they obeyed these commandments. Those who did not observe the Sabbath would be stoned to death. Those priests who did not observe the Sabbath would be stricken by Jehovah's fire. Those who did not show respect to their parents would also be stoned to death. This was all commended by Jehovah. Jehovah established His commandments and laws so that, as He led them in their lives, the people would listen to and obey His word and not rebel against Him. He used these laws to keep the newborn human race under control, the better to lay the foundation for His future work. And so, based on the work that Jehovah did, the first age was called the Age of Law.

—The Word, Vol. 1. The Appearance and Work of God. The Work in the Age of Law

God's Name Jehovah From the Age of Law

"Jehovah" is the name that I took during My work in Israel, and it means the God of the Israelites (God's chosen people) who can take pity on man, curse man, and guide the life of man. It means the God who possesses great power and is full of wisdom. … That is to say, only Jehovah is the God of the chosen people of Israel, the God of Abraham, the God of Isaac, the God of Jacob, the God of Moses, and the God of all the people of Israel. And so in the current age, all the Israelites apart from the tribe of Judah worship Jehovah. They make sacrifices to Him on the altar, and serve Him wearing priests' robes in the temple. What they hope for is the reappearance of Jehovah. … The name Jehovah is a particular name for the people of Israel who lived under the law. In each age and each stage of work, My name is not baseless, but holds representative significance: Each name represents one age. "Jehovah" represents the Age of Law, and is the honorific for the God worshiped by the people of Israel….

—The Word, Vol. 1. The Appearance and Work of God. The Savior Has Already Returned Upon a "White Cloud"

God's Primary Work in the Age of Law

During the Age of Law, the work of guiding mankind was done under the name of Jehovah, and the first stage of work was initiated on earth. At this stage, the work consisted of building the temple and the altar, and using the law to guide the people of Israel and to work in their midst. By guiding the people of Israel, He launched a base for His work on earth. From this base, He expanded His work beyond Israel, which is to say that, starting from Israel, He extended His work outward, so that later generations gradually came to know that Jehovah was God, and that it was Jehovah who created the heavens and earth and all things, and that it was Jehovah who made all creatures. He spread His work through the people of Israel outward beyond them. The land of Israel was the first holy place of Jehovah's work on earth, and it was in the land of Israel that God first went to work on earth. That was the work of the Age of Law.

—The Word, Vol. 1. The Appearance and Work of God. The Vision of God's Work (3)

In the beginning, guiding man during the Old Testament Age of Law was like guiding the life of a child. Earliest mankind was newly born of Jehovah; they were the Israelites. They had no understanding of how to revere God or how to live on earth. Which is to say, Jehovah created mankind, that is, He created Adam and Eve, but He did not give them the faculties to understand how to revere Jehovah or follow the laws of Jehovah on earth. Without the direct guidance of Jehovah, no one could know this directly, for in the beginning man did not possess such faculties. Man only knew that Jehovah was God, but as for how to revere Him, what kind of conduct could be called revering Him, with what kind of mind one was to revere Him, or what to offer up in reverence of Him: man had absolutely no idea. Man only knew how to enjoy that which could be enjoyed among all

the things created by Jehovah, but regarding what kind of life on earth was worthy of a creature of God, he had no inkling whatsoever. Without someone to instruct them, without someone to guide them personally, this mankind would never have led a life properly befitting humanity, but would only have been furtively held captive by Satan. Jehovah created mankind, that is to say, He created the ancestors of mankind, Eve and Adam, but He did not bestow upon them any further intellect or wisdom. Although they were already living on earth, they understood almost nothing. And so, Jehovah's work in creating mankind was only half finished, and was far from complete. He had only formed a model of man from clay and given it His breath, but without bestowing unto man sufficient willingness to revere Him. In the beginning, man was not of a mind to revere Him, or to fear Him. Man only knew how to listen to His words but was ignorant of the basic knowledge for life on earth and of the normal rules of human life. And so, although Jehovah created man and woman and finished the project of seven days, He by no means completed the creation of man, for man was but a husk, and lacked the reality of being human. Man only knew that it was Jehovah who had created mankind, but he had no inkling of how to abide by the words or the laws of Jehovah. And so, after mankind came into being, the work of Jehovah was far from over. He still had to fully guide mankind to come before Him, so that they might be able to live together on earth and revere Him, and so that they might be able, with His guidance, to enter upon the right track of a normal human life on earth. Only then was the work that had been principally conducted under the name of Jehovah fully completed; that is, only then was Jehovah's work of creating the world fully concluded. And so, having created mankind, He had to guide mankind's life on earth for several thousand years, in order that mankind might be able to abide by His decrees and laws, and partake in all the

activities of a normal human life on earth. Only then was Jehovah's work fully complete.

—The Word, Vol. 1. The Appearance and Work of God. The Vision of God's Work (3)

The first Israelites were the descendants of Noah. These people were endowed only with the breath of Jehovah, and understood enough to take care of the basic necessities of life, but they did not know what kind of a God Jehovah was, or His will for man, much less how they should revere the Lord of all creation. As for whether there were rules and laws to be obeyed, and whether there was work that created beings should do for the Creator: Adam's descendants knew nothing of these things. All they knew was that the husband should sweat and labor to provide for his family, and that the wife should submit to her husband and perpetuate the race of humans that Jehovah had created. In other words, such people, who had only Jehovah's breath and His life, knew nothing of how to follow God's laws or how to satisfy the Lord of all creation. They understood far too little. So even though there was nothing crooked or deceitful in their hearts and jealousy and contention seldom arose among them, nevertheless they had no knowledge or understanding of Jehovah, the Lord of all creation. These ancestors of man knew only to eat the things of Jehovah, and to enjoy the things of Jehovah, but they did not know to revere Jehovah; they did not know that Jehovah is the One they should worship on bended knee. So how could they be called His creatures? If this were so, what of the words, "Jehovah is the Lord of all creation" and "He created man in order that man might manifest Him, glorify Him, and represent Him"—would they not have been spoken in vain? How could people who have no reverence for Jehovah become a testimony to His glory? How could they become manifestations of His glory? Would not Jehovah's words "I created man in My image" then become a weapon in the hands of Satan—the evil one?

Would these words not then become a mark of humiliation to Jehovah's creation of man? In order to complete that stage of work, Jehovah, after creating mankind, did not instruct or guide them from the time of Adam to that of Noah. Rather, it was not until after the flood destroyed the world that He formally began to guide the Israelites, who were the descendants of Noah and also of Adam. His work and utterances in Israel gave guidance to all the people of Israel as they lived their lives throughout the land of Israel, and in this way showed humanity that Jehovah was not only able to blow breath into man, that he might have life from Him and rise up from the dust into a created human being, but that He could also incinerate mankind, and curse mankind, and use His rod to govern mankind. So, too, did they see that Jehovah could guide man's life on earth, and speak and work among humanity according to the hours of the day and of the night. He did the work only so that His creatures might know that man came from dust picked up by Him, and moreover that man had been made by Him. Not only this, but the work He began in Israel was meant so that other peoples and nations (who in fact were not separate from Israel, but rather had branched off from the Israelites, yet were still descended from Adam and Eve) might receive the gospel of Jehovah from Israel, so that all created beings in the universe might be able to revere Jehovah and hold Him to be great. Had Jehovah not begun His work in Israel, but instead, having created mankind, let them live carefree lives on the earth, then in that case, owing to man's physical nature (nature means that man can never know the things he cannot see, which is to say that he would not know that it was Jehovah who created mankind, and even less why He did so), he would never know that it was Jehovah who created mankind or that He is the Lord of all creation. If Jehovah had created man and placed him on the earth to be an object for His own enjoyment, and then simply dusted off His hands and left, rather

than remaining among mankind to give them guidance for a period of time, then in that case all humanity would have returned to nothingness; even heaven and earth and all the myriad things of His making, and all of humanity, would have returned to nothingness and moreover have been trampled upon by Satan. In this way Jehovah's wish that "On the earth, that is, in the midst of His creation, He should have a place to stand, a holy place" would have been shattered. And so, after creating mankind, that He was able to remain in their midst to guide them in their lives, and speak to them from within their midst, all this was in order to realize His desire, and to achieve His plan. The work He did in Israel was meant only to execute the plan He had set in place before His creation of all things, and therefore His working first among the Israelites and His creation of all things were not at odds with each other, but were both for the sake of His management, His work, and His glory, and also in order to deepen the meaning of His creation of mankind. He guided the life of mankind on earth for two thousand years after Noah, during which He taught humanity to understand how to revere Jehovah the Lord of all creation, how to conduct their lives and how to go on living, and most of all, how to act as a witness for Jehovah, render Him obedience, and give Him reverence, even praising Him with music as did David and his priests.

Prior to the two thousand years during which Jehovah did His work, man knew nothing, and almost all humanity had fallen into depravity, until, before the destruction of the world by the flood, they had reached a depth of promiscuity and corruption in which their hearts were empty of Jehovah, and even emptier of His way. They never understood the work Jehovah was going to do; they lacked reason, had even less of knowledge, and, like a machine that breathes, were consummately ignorant of man, God, the world, life and alike. On earth they engaged in many seductions, like the

serpent, and said many things that were offensive to Jehovah, but because they were ignorant Jehovah did not chastise or discipline them. Only after the flood, when Noah was 601 years old, did Jehovah formally appear to Noah and guide him and his family, leading the birds and beasts that had survived the flood along with Noah and his descendants, until the end of the Age of Law, in all 2,500 years. He was at work in Israel, that is, formally at work, for a total of 2,000 years, and at work simultaneously in Israel and outside of it for 500 years, together making 2,500 years. During this period, He instructed the Israelites that to serve Jehovah, they should build a temple, put on priestly robes, and walk barefoot into the temple at dawn, lest their shoes sully the temple and the fire be sent down on them from the top of the temple and burn them to death. They carried out their duties and submitted to Jehovah's plans. They prayed to Jehovah in the temple, and after receiving Jehovah's revelation, that is, after Jehovah had spoken, they led the multitudes and taught them that they should show reverence to Jehovah—their God. And Jehovah told them that they should build a temple and an altar, and at the time set by Jehovah, that is, on Passover, they should prepare newborn calves and lambs to place on the altar as sacrifices to serve Jehovah, so as to restrain them and put reverence for Jehovah in their hearts. Whether they obeyed this law became the measure of their loyalty to Jehovah. Jehovah also ordained the Sabbath day for them, the seventh day of His creation. The day after the Sabbath He made the first day, a day for them to praise Jehovah, to offer Him sacrifices, and to make music for Him. On this day, Jehovah called together all the priests to divide the sacrifices on the altar for the people to eat, so that they could enjoy the sacrifices on Jehovah's altar. And Jehovah said that they were blessed, that they shared a portion with Him, and that they were His chosen people (which was Jehovah's covenant with the Israelites). This is why, up to this day, the

people of Israel still say that Jehovah is only their God, and not the God of other peoples.

During the Age of Law, Jehovah laid down many commandments for Moses to pass on to the Israelites who followed him out of Egypt. These commandments were given by Jehovah to the Israelites, and bore no relation to the Egyptians; they were meant to restrain the Israelites. God used the commandments to demand of them. Whether they observed the Sabbath, whether they respected their parents, whether they worshiped idols, and so forth: these were the principles by which they were judged sinful or righteous. Among them, there were some who were stricken by Jehovah's fire, some who were stoned to death, and some who received Jehovah's blessing, and this was determined according to whether or not they obeyed these commandments. Those who did not observe the Sabbath would be stoned to death. Those priests who did not observe the Sabbath would be stricken by Jehovah's fire. Those who did not show respect to their parents would also be stoned to death. This was all commended by Jehovah. Jehovah established His commandments and laws so that, as He led them in their lives, the people would listen to and obey His word and not rebel against Him. He used these laws to keep the newborn human race under control, the better to lay the foundation for His future work. And so, based on the work that Jehovah did, the first age was called the Age of Law. Though Jehovah made many utterances and did much work, He only guided the people positively, teaching these ignorant people how to be human, how to live, how to understand Jehovah's way. For the most part, the work He did was to cause the people to observe His way and follow His laws. The work was done on people who were shallowly corrupted; it did not extend as far as transforming their disposition or progress in life. He was only concerned with using laws to restrict and control the people. For the

Israelites at that time, Jehovah was merely a God in the temple, a God in the heavens. He was a pillar of cloud, a pillar of fire. All Jehovah required them to do was obey what people today know as His laws and commandments—one could even say rules—because what Jehovah did was not meant to transform them, but to give them more things that man ought to have, to instruct them from His own mouth, because after being created, man had nothing about what he ought to possess. And so, Jehovah gave to the people the things they ought to possess for their lives on earth, making the people that He had led surpass their ancestors, Adam and Eve, because what Jehovah gave them surpassed what He had given Adam and Eve in the beginning. Regardless, the work Jehovah did in Israel was only to guide humanity and make humanity recognize their Creator. He did not conquer them or transform them, but merely guided them. This is the sum of Jehovah's work in the Age of Law. It is the background, the true story, the essence of His work in the whole land of Israel, and the beginning of His six thousand years of work—to keep mankind under the control of Jehovah's hand. Out of this was born more work in His six-thousand-year management plan.

—The Word, Vol. 1. The Appearance and Work of God. The Work in the Age of Law

The first stage was the work of Jehovah to pave a path for man to worship God on earth. It was the work of commencement to find the source of work on earth. At that time, Jehovah taught the Israelites to observe the Sabbath, respect their parents and live peaceably with others. Since men of that time did not understand what constituted man, nor did they understand how to live on earth, it was necessary for Him in the first stage of work to lead men in their lives. All that Jehovah spoke to them had not previously been known to mankind or been in their possession. At that time many prophets were raised up to speak of prophecies, all made under the

leadership of Jehovah. This was simply a part of the work. In the first stage, God did not become flesh, so He spoke to all tribes and nations through the prophets. … What was the substance of the words uttered by Jehovah? He was only leading man in their lives on earth, which was not involved with spiritual matters in life. Why is it said that the words of Jehovah were proclaimed unto all places? The word "proclaimed" refers to giving clear explanations and direct instruction. He did not supply man with life; rather, He simply took man by the hand and taught man how to revere Him. There were no parables. The work of Jehovah in Israel was not to deal with or discipline man or to deliver judgment and chastisement; it was to lead. Jehovah asked Moses to tell His people to gather manna in the wilderness. Every morning before sunrise, they were to gather manna, only enough to be eaten that day. The manna could not be kept until the next day, as it would then become moldy. He did not teach man or reveal their natures, and He did not reveal their ideas and thoughts. He did not change man but led them in their lives. In that time, man was like a child; man understood nothing and could only make basic mechanical movements; therefore, Jehovah only decreed laws to lead the people.

—The Word, Vol. 1. The Appearance and Work of God. The Mystery of the Incarnation (4)

The work done in Israel is vastly different from today's work. Jehovah guided their lives but did not judge or chastise as much as what is done now because at the time, people understood too little of the things of the world and had few corrupt dispositions. At that time, the Israelites were obedient to Jehovah in every way. When He had them build an altar they would rush to do so, and when He had them wear the robes of priests they would obey. At the time Jehovah was just like their shepherd herding a flock of sheep on earth, and the sheep all followed where the shepherd led to eat grass in the

pasture. Jehovah guided their lives; He was the guide for their food, clothing, shelter, and transportation.

—The Word, Vol. 1. The Appearance and Work of God. How the Second Step of the Work of Conquering Bears Fruit

The people in Israel all called Jehovah their Lord. At the time, they considered Him the head of their family, and the whole of Israel became a great family in which everyone worshiped their Lord Jehovah. The Spirit of Jehovah often appeared to them, and He spoke and uttered His voice to them, and used a pillar of cloud and sound to guide their lives. At that time, the Spirit provided His guidance in Israel directly, speaking and uttering His voice to the people, and they beheld the clouds and heard the peals of thunder, and in this way He guided their lives for several thousands of years. Thus, only the people of Israel have always worshiped Jehovah. They believe that Jehovah is their God, and is not the God of the Gentiles. This isn't surprising: Jehovah, after all, had worked among them for close to 4,000 years.

—The Word, Vol. 1. The Appearance and Work of God. The Vision of God's Work (2)

At that time, Israelites served Jehovah directly in the temple. Their identity was that of priest. (Of course not every person was a priest. Only some who served Jehovah in the temple had the identity of priests.) They would wear crowns that Jehovah gave to them (which means that they made the crowns according to Jehovah's requirements, not that Jehovah gave the crowns directly to them) and in their priestly robes that Jehovah gave them they would enter the temple barefoot to serve Jehovah directly, from morning until night. Their service to Jehovah was not at all haphazard or transgressing at will; it was all according to rules, which no one who directly served Jehovah could violate. They all must abide by these rules; otherwise, entrance into the temple was forbidden. If any of them broke the

rules of the temple, that is, if anyone disobeyed the commands of Jehovah, they must be treated according to the laws issued by Jehovah, with no one being allowed to object, and no one being allowed to protect them. No matter how many years they had served God, all must abide by the rules. This is why so many priests all along donned the priestly robes and served Jehovah this way all year round, although Jehovah did not give them any special treatment, and they would even go before the altar or in the temple their whole life long. Such was their loyalty and their submission. No wonder that Jehovah blessed them in this way; it was all due to their loyalty that they received favor and saw all of Jehovah's deeds. At that time when Jehovah worked in Israel, His chosen people, His demands on them were very severe. They were all very obedient and were restricted by the laws, which served to safeguard that they would revere Jehovah. All these were the administrative decrees of Jehovah. If among those priests there was anyone who did not keep the Sabbath or who violated Jehovah's commandments and was discovered by the common people, the person would be carried immediately before the altar and stoned to death. It was not allowed to place their corpses in the temple or around the temple. Jehovah did not permit that. If someone did that, they would be treated as ones who offer "profane sacrifices," and thrown into the large pit and put to death. Of course, all such people would lose their lives, none left alive. There were even some who offered "profane fire," in other words, those people who did not sacrifice on the days allotted by Jehovah would be burned by Jehovah's fire with their sacrificial items, not allowed to remain on the altar. The requirements on the priests were: not allowed to enter the temple, and even the outer courtyard of the temple, without first washing their feet; no entry to the temple if not wearing the priestly robes; no entry to the temple if not wearing the priestly crowns; no entry to the temple if

soiled by a corpse; no entry to the temple after touching the hand of an unrighteous person without first washing one's own hands; no entry to the temple after sexual relations with women (this was not forever, only for three months), not allowed to see Jehovah's face, when the time was up, which means that only after three months would they be allowed to don clean priestly robes, and serve in the outer courtyard for seven days before being able to enter the temple to see Jehovah's face; they were permitted to wear all of the priestly attire only within the temple and not allowed to wear it outside of the temple, so as to avoid sullying Jehovah's temple; all those who were priests must bring criminals who have violated Jehovah's laws in front of the altar of Jehovah where they would be put to death by the common people, otherwise fire would fall upon the priest who saw it. Thus they were unfailingly loyal to Jehovah, because the laws of Jehovah were too severe upon them, and they would absolutely not dare to casually violate His administrative decrees. The Israelites were loyal to Jehovah because they had seen His flame, had seen the hand with which Jehovah chastised people, and also because they originally revered Jehovah in their hearts. Therefore what they obtained was not only Jehovah's flame; they also gained care and protection from Jehovah, and obtained Jehovah's blessing. Their loyalty was that they abided by Jehovah's words in what they did, without anyone disobeying. Should someone disobey, the people would still carry out Jehovah's words, and put them to death who went against Jehovah, without any leeway for concealment. Especially those who violated the Sabbath, those guilty of promiscuity, and those who stole offerings to Jehovah would be punished more severely. The ones who violated the Sabbath were stoned to death by them (the common people), or they were whipped to death, with no exceptions. Those who committed acts of lechery, even those who lusted after an attractive woman, or who gave

rise to lecherous thoughts upon seeing a wicked woman, or who became lustful upon seeing a young woman—all this sort of person would be put to death. If any young woman who did not wear a covering or a veil tempted a man into illicit conduct, that woman would be put to death. If it was a priest (those persons who served in the temple) who violated laws of this sort, he would be crucified or hung. No person of this sort would be allowed to live, and not a single one would find favor before Jehovah. The relatives of this kind of person would not be allowed to offer sacrifices to Jehovah before the altar for three years after his death, and they would not be allowed to share the sacrifices that Jehovah granted to the common people. Only when the time was over could they place first-class cattle or sheep upon Jehovah's altar. If there was any other transgression, they must fast for three days in front of Jehovah, supplicating for His grace. Their worship of Jehovah was not only because Jehovah's laws were so severe and so strict; rather it was because of Jehovah's grace, and it was also because they were loyal to Jehovah. As such, their service up until today has been similarly loyal, and they have never gone back on their supplications before Jehovah. In the present day the people of Israel still receive the care and protection of Jehovah, and up until today Jehovah still is the grace among them, and always abides with them.

—The Word, Vol. 1. The Appearance and Work of God. Serve as the Israelites Did

Why God Worked in Israel in the Age of Law

The work that Jehovah did upon the Israelites established among humanity God's earthly place of origin, which was also the sacred place where He was present. He confined His work to the people of Israel. At first, He did not work outside of Israel; instead, He chose people He found suitable in order to restrict the scope of His work. Israel is the place where God created Adam and Eve, and out of the dust of that place Jehovah made man; this place became the base of His work on earth. The Israelites, who were the descendants of Noah and also the descendants of Adam, were the human foundation of Jehovah's work on earth.

At this time, the significance, purpose, and phases of Jehovah's work in Israel were to initiate His work on the whole earth, which, taking Israel as its center, gradually spread into the Gentile nations. This is the principle according to which He works throughout the universe—to establish a model and then broaden it until all people in the universe shall have received His gospel. … Not only this, but the work He began in Israel was meant so that other peoples and nations (who in fact were not separate from Israel, but rather had branched off from the Israelites, yet were still descended from Adam and Eve) might receive the gospel of Jehovah from Israel, so that all created beings in the universe might be able to revere Jehovah and hold Him to be great.

—The Word, Vol. 1. The Appearance and Work of God. The Work in the Age of Law

He undertook this work after creating mankind and continued it until the era of Jacob, at which time He made the twelve sons of Jacob into the twelve tribes of Israel. From that time onward, all the people of Israel became the human race that was officially led by Him on earth, and Israel became the particular location on earth where He did His work. Jehovah

made these people the first group of people on whom He officially did His work on earth, and He made the entire land of Israel the point of origin for His work, using them as the beginning of even greater work, so that all people born from Him on earth would know how to revere Him and how to live on earth. And so, the deeds of the Israelites became an example to be followed by the people of Gentile nations, and that which was said among the people of Israel became words to be listened to by the people of Gentile nations. For they were the first to receive the laws and commandments of Jehovah, and so too were they the first to know how to revere the ways of Jehovah. They were the ancestors of the human race who knew the ways of Jehovah, as well as the representatives of the human race chosen by Jehovah.

—The Word, Vol. 1. The Appearance and Work of God. The Vision of God's Work (3)

Nothing was more symbolic than the first stage being carried out in Israel: The Israelites were the most holy and least corrupt of all peoples, and so the dawn of the new epoch in this land held the utmost significance. It can be said that mankind's forefathers came from Israel, and that Israel was the birthplace of God's work. In the beginning, these people were the most holy, and they all worshiped Jehovah, and God's work in them was able to yield the greatest results. … because the people of Israel were the chosen ones—which is to say that they were the first to accept the work of Jehovah. They were the least corrupt of all mankind, and in the beginning, they were of a mind to look up to God and revere Him. They obeyed the words of Jehovah, and always served in the temple, and wore priestly robes or crowns. They were the earliest people to worship God, and the earliest object of His work. These people were a specimen and model for the whole of mankind. They were specimens and models of holiness and righteousness. People such as Job, Abraham, Lot, or Peter and Timothy—

they were all Israelites, and the most holy of specimens and models. Israel was the earliest country to worship God among mankind, and more righteous people came from here than anywhere else. God worked in them in order that He could better manage mankind throughout the land in the future. Their achievements and the righteousness of their worship of Jehovah were recorded, so that they could serve as specimens and models to the people beyond Israel during the Age of Grace; and their actions have upheld several thousand years of work, right up until today.

—The Word, Vol. 1. The Appearance and Work of God. The Vision of God's Work (2)

Why God Worked Through the Spirit in the Age of Law

The initial work of the three stages of God's work was done directly by the Spirit, and not by the flesh. The final work of the three stages of God's work, however, is done by the incarnate God, and not directly by the Spirit. The work of redemption of the intermediary stage was also done by God in the flesh. Throughout the entire management work, the most important work is man's salvation from the influence of Satan. The key work is the complete conquest of corrupt man, thus restoring the original reverence of God in the heart of conquered man, and allowing him to achieve a normal life, which is to say, the normal life of a creature of God. This work is crucial, and is the core of the management work. In the three stages of the work of salvation, the first stage of the work of the law was far from the core of the management work; it only had the slight appearance of the work of salvation, and was not the beginning of God's work of saving man from the domain of Satan. The first stage of work was done directly by the Spirit because, under the law, man only knew to abide by the law, and did not have more truth, and because the work in the Age of Law hardly involved changes in the disposition of man, much less was it concerned with the work of how to save man from the domain of Satan. Thus the Spirit of God completed this supremely simple stage of work that did not concern the corrupt disposition of man. This stage of work bore little relation to the core of the management, and had no great correlation to the official work of the salvation of man, and so it did not require God to become flesh to personally do His work.

—The Word, Vol. 1. The Appearance and Work of God. Corrupt Mankind Needs Salvation by the Incarnate God Most of All

God in the Age of Law was One who could neither be seen nor touched by man. He was merely leading men first corrupted by Satan, and He was there to instruct and shepherd these men, so the words He spoke were only of statutes, ordinances, and common knowledge of living life as a man, and not at all of truths that supply the life of man. The Israelites under His leadership were not those deeply corrupted by Satan. His work of law was only the very first stage in the work of salvation, the very beginning of the work of salvation, and had practically nothing to do with the changes in the life disposition of man. Therefore, there was no need at the beginning of the work of salvation for Him to assume a flesh for His work in Israel. This is why He required a medium, that is, a tool, through which to have contact with man. Thus, there arose among created beings those who spoke and worked on behalf of Jehovah, and this is how the sons of man and prophets came to work among man. The sons of man worked among man on behalf of Jehovah. To be so called by Him means that such men set forth the laws on behalf of Jehovah and they were also priests among the people of Israel; such men were priests watched over, protected by Jehovah, and worked in by the Spirit of Jehovah; they were leaders among the people and directly served Jehovah. The prophets, on the other hand, were those dedicated to speaking on behalf of Jehovah to men of all lands and all tribes. They were also those who prophesied the work of Jehovah. Be it the sons of man or the prophets, all were raised up by the Spirit of Jehovah Himself and had the work of Jehovah in them. Among the people, they were those who directly represented Jehovah; they worked only because they were raised up by Jehovah and not because they were the flesh the Holy Spirit Himself was incarnated in. Therefore, though they similarly spoke and worked on behalf of God, those sons of man and prophets in the Age of Law were not the flesh of God incarnate.

—The Word, Vol. 1. The Appearance and Work of God. The Difference Between the Ministry of the Incarnate God and the Duty of Man

During the Old Testament Age of Law, the great number of prophets raised up by Jehovah spoke prophecy for Him, they gave instructions to various tribes and nations, and foretold the work that Jehovah would do. These people who had been raised up had all been given the Spirit of prophecy by Jehovah: They were able to see the visions from Jehovah, and hear His voice, and thus they were inspired by Him and wrote prophecy. The work they did was the expression of the voice of Jehovah, it was the work of prophecy that they did on behalf of Jehovah, and Jehovah's work at the time was simply to guide people using the Spirit; He did not become flesh, and people saw nothing of His face. Thus, He raised up many prophets to do His work, and gave them oracles that they passed on to every tribe and clan of Israel. Their work was to speak prophecy, and some of them wrote down Jehovah's instructions to them to show to others. Jehovah raised these people up to speak prophecy, to foretell the work of the future or the work still to be done during that time, so that people could behold the wondrousness and wisdom of Jehovah.

—The Word, Vol. 1. The Appearance and Work of God. Concerning the Bible (1)

In the Age of Law Jehovah did part of God's work, after which He spoke some words and did some work through the prophets. That is because man could stand in for the work of Jehovah, and the seers could foretell things and interpret some dreams on His behalf. The work done in the beginning was not the work of directly changing man's disposition, and was unrelated to the sin of man, and man was required only to abide by the law. So Jehovah did not become flesh and reveal Himself to man; instead He spoke directly to Moses and others, made them speak and work on His behalf, and caused them to work directly among mankind. The first stage of

God’s work was the leadership of man. It was the start of the battle with Satan, but this battle had yet to officially begin. The official war with Satan began with the first incarnation of God, and it has continued right up until today. The first instance of this war was when God incarnate was nailed to the cross. The crucifixion of God incarnate defeated Satan, and it was the first successful stage in the war. When God incarnate begins to directly work the life of man, this is the official start of the work of regaining man, and because this is the work of changing man’s old disposition, it is the work of doing battle with Satan. The stage of work done by Jehovah in the beginning was merely the leadership of man’s life on earth. It was the beginning of God’s work, and although it had yet to involve any battle, or any major work, it laid the foundation for the work of the battle to come.

—The Word, Vol. 1. The Appearance and Work of God. Restoring the Normal Life of Man and Taking Him to a Wonderful Destination

Almighty God Reveals the Inside Story of the Work of the Age of Grace

Why the Second Age Is Called the Age of Grace

Jesus represents all the work of the Age of Grace; He was incarnated in the flesh and crucified on the cross, and He also inaugurated the Age of Grace. He was crucified in order to complete the work of redemption, to end the Age of Law and begin the Age of Grace, and so He was called the "Supreme Commander," the "Sin Offering," the "Redeemer." Thus the work of Jesus differed in content from the work of Jehovah, although they were the same in principle. Jehovah began the Age of Law, established the home base, that is, the point of origin, of His work on earth, and issued the commandments; these were two of His accomplishments, which represent the Age of Law. The work Jesus did in the Age of Grace was not to issue commandments but to fulfill the Commandments, thereby ushering in the Age of Grace and concluding the Age of Law that had lasted two thousand years. He was the trailblazer, who came in order to begin the Age of Grace, yet the main part of His work lay in redemption. And so His accomplishments were also twofold: opening up a new age, and completing the work of redemption through His crucifixion. Then He departed. At this point, the Age of Law came to an end and mankind entered into the Age of Grace.

The work Jesus did was in accordance with the needs of man in that age. His task was to redeem humanity, to forgive them their sins, and so His disposition was wholly one of humility, patience, love, piety, forbearance, mercy, and lovingkindness. He blessed humanity richly and brought them grace in abundance, and all the things that they could possibly enjoy, He gave them for their enjoyment: peace and happiness, His tolerance and love, His mercy and lovingkindness. In those days, all that man encountered was an abundance of things to enjoy: Their hearts were at peace and reassured,

their spirits were consoled, and they were sustained by the Savior Jesus. That they could obtain these things was a consequence of the age in which they lived. In the Age of Grace, man had already undergone Satan's corruption, and so the work of redeeming all humanity required an abundance of grace, infinite forbearance and patience, and even more, an offering sufficient to atone for humanity's sins, in order to arrive at its effect. What humanity saw in the Age of Grace was merely My offering of atonement for the sins of humanity, that is, Jesus. All they knew was that God could be merciful and forbearing, and all they saw was Jesus' mercy and lovingkindness. This was entirely because they lived in the Age of Grace.

—The Word, Vol. 1. The Appearance and Work of God. The Truth Concerning the Work in the Age of Redemption

During His first incarnation, it was necessary for God to heal the sick and cast out demons because His work was to redeem. In order to redeem the entire human race, He needed to be compassionate and forgiving. The work that He did before He was crucified was healing the sick and casting out demons, which presaged His salvation of man from sin and filth. Because it was the Age of Grace, it was necessary for Him to heal the sick, thereby showing signs and wonders, which were representative of grace in that age; for the Age of Grace centered around the bestowal of grace, symbolized by peace, joy, and material blessings, all tokens of people's faith in Jesus.

—The Word, Vol. 1. The Appearance and Work of God. The Essence of the Flesh Inhabited by God

Why God Was Called Jesus in the Age of Grace

When Jesus began to perform His ministry, the Holy Spirit began to testify to the name of Jesus, and the name of Jehovah was no longer spoken of; instead, the Holy Spirit undertook the new work principally under the name of Jesus. The testimony of those who believed in Him was borne for Jesus Christ, and the work they did was also for Jesus Christ. The conclusion of the Old Testament Age of Law meant that the work principally conducted under the name of Jehovah had come to an end. Henceforth, the name of God was no longer Jehovah; instead He was called Jesus, and from here on the Holy Spirit began the work principally under the name of Jesus. … Why is it that Jehovah and Jesus are one, yet They are called by different names in different ages? Is it not because the ages of Their work are different? Could a single name represent God in His entirety? This being so, God must be called by a different name in a different age, and must use the name to change the age and to represent the age. For no one name can fully represent God Himself, and each name is able only to represent the temporal aspect of God's disposition in a given age; all it needs to do is to represent His work. Therefore, God can choose whatever name befits His disposition to represent the entire age. Regardless of whether it is the age of Jehovah, or the age of Jesus, each age is represented by a name.

—The Word, Vol. 1. The Appearance and Work of God. The Vision of God's Work (3)

During the Age of Grace, the name of God was Jesus, that is to say, God was a God who saved man, and He was a compassionate and loving God. God was with man. His love, His compassion, and His salvation accompanied each and every person. Only by accepting the name of Jesus and His presence was man able to gain peace and joy, to receive His

blessing, His vast and numerous graces, and His salvation. Through the crucifixion of Jesus, all those who followed Him received salvation and were forgiven their sins. During the Age of Grace, Jesus was the name of God. In other words, the work of the Age of Grace was done principally under the name of Jesus. During the Age of Grace, God was called Jesus. He undertook a stage of new work beyond the Old Testament, and His work ended with the crucifixion. This was the entirety of His work.

—The Word, Vol. 1. The Appearance and Work of God. The Vision of God's Work (3)

"Jesus" is Emmanuel, and it means the sin offering that is full of love, full of compassion, and redeems man. He did the work of the Age of Grace, and represents the Age of Grace, and can only represent one part of the management plan. … Only Jesus is the Redeemer of mankind. He is the sin offering that redeemed mankind from sin. Which is to say, the name of Jesus came from the Age of Grace, and existed because of the work of redemption in the Age of Grace. The name of Jesus existed to allow the people of the Age of Grace to be reborn and saved , and is a particular name for the redemption of the whole of mankind. And so the name Jesus represents the work of redemption, and denotes the Age of Grace. The name Jehovah is a particular name for the people of Israel who lived under the law. In each age and each stage of work, My name is not baseless, but holds representative significance: Each name represents one age. "Jehovah" represents the Age of Law, and is the honorific for the God worshiped by the people of Israel. "Jesus" represents the Age of Grace, and is the name of the God of all those who were redeemed during the Age of Grace.

—The Word, Vol. 1. The Appearance and Work of God. The Savior Has Already Returned Upon ' White Cloud '

God’s Work in the Age of Grace

My entire management plan, a plan that spans six thousand years, consists of three stages, or three ages: the Age of Law in the beginning; the Age of Grace (which is also the Age of Redemption); and the Age of Kingdom in the last days. My work in these three ages differs in content according to the nature of each age, but at each stage it accords with man’s needs—or, to be more precise, it is done according to the tricks that Satan employs in the war that I wage against it. The purpose of My work is to defeat Satan, to make manifest My wisdom and omnipotence, to expose all of Satan’s tricks, and thereby to save the entire human race, which lives under its domain. It is to show My wisdom and omnipotence while at the same time revealing the unbearable hideousness of Satan. Even more, it is to teach My creations to discriminate between good and evil, to know that I am the Ruler of all things, to see clearly that Satan is humanity’s foe, the lowest of the low, the evil one, and to tell, with absolute certainty, the difference between good and evil, truth and falsehood, holiness and filth, and what is great and what is ignoble. This way, ignorant humanity will become able to bear witness to Me that it is not I who corrupt humanity, and only I—the Lord of creation—can save humanity, can bestow upon man things for their enjoyment; and they will come to know that I am the Ruler of all things and Satan is merely one of the beings that I created and that later turned against Me. My six-thousand-year management plan is divided into three stages so as to achieve the following effect: to enable My creations to become My witnesses, to comprehend My will, and to know that I am the truth. Thus, during the initial phase of work in My six-thousand-year management plan, I did the work of the law, which was the work in which Jehovah led His people. The second stage initiated the work

of the Age of Grace in the villages of Judea. Jesus represents all the work of the Age of Grace; He was incarnated in the flesh and crucified on the cross, and He also inaugurated the Age of Grace. He was crucified in order to complete the work of redemption, to end the Age of Law and begin the Age of Grace, and so He was called the "Supreme Commander," the "Sin Offering," the "Redeemer." Thus the work of Jesus differed in content from the work of Jehovah, although they were the same in principle. Jehovah began the Age of Law, established the home base, that is, the point of origin, of His work on earth, and issued the commandments; these were two of His accomplishments, which represent the Age of Law. The work Jesus did in the Age of Grace was not to issue commandments but to fulfill the Commandments, thereby ushering in the Age of Grace and concluding the Age of Law that had lasted two thousand years. He was the trailblazer, who came in order to begin the Age of Grace, yet the main part of His work lay in redemption. And so His accomplishments were also twofold: opening up a new age, and completing the work of redemption through His crucifixion. Then He departed. At this point, the Age of Law came to an end and mankind entered into the Age of Grace.

The work Jesus did was in accordance with the needs of man in that age. His task was to redeem humanity, to forgive them their sins, and so His disposition was wholly one of humility, patience, love, piety, forbearance, mercy, and lovingkindness. He blessed humanity richly and brought them grace in abundance, and all the things that they could possibly enjoy, He gave them for their enjoyment: peace and happiness, His tolerance and love, His mercy and lovingkindness. In those days, all that man encountered was an abundance of things to enjoy: Their hearts were at peace and reassured, their spirits were consoled, and they were sustained by the Savior Jesus. That they could obtain these things was a consequence of the age in which

they lived. In the Age of Grace, man had already undergone Satan's corruption, and so the work of redeeming all humanity required an abundance of grace, infinite forbearance and patience, and even more, an offering sufficient to atone for humanity's sins, in order to arrive at its effect. What humanity saw in the Age of Grace was merely My offering of atonement for the sins of humanity, that is, Jesus. All they knew was that God could be merciful and forbearing, and all they saw was Jesus' mercy and lovingkindness. This was entirely because they lived in the Age of Grace. And so, before they could be redeemed, they had to enjoy the many kinds of grace that Jesus bestowed on them; only this was beneficial to them. This way, they could be forgiven of their sins through their enjoyment of grace, and could also have the chance to be redeemed through enjoying Jesus' forbearance and patience. Only through Jesus' forbearance and patience did they win the right to receive forgiveness and enjoy the abundance of grace bestowed by Jesus—just as Jesus said, "I have come to redeem not the righteous but sinners, to allow sinners to be forgiven of their sins." If Jesus had been incarnated with the disposition of judgment, curse, and intolerance of man's offenses, then man would never have had the chance to be redeemed, and would then have remained forever sinful. Had this been so, the six-thousand-year management plan would have come to a stop in the Age of Law, and the Age of Law would have been prolonged for six thousand years. Man's sins would only have grown more numerous and more grievous, and the creation of humanity would have been for naught. Men would only have been able to serve Jehovah under the law, but their sins would have exceeded those of the first created humans. The more Jesus loved mankind, forgiving them their sins and bringing unto them enough mercy and lovingkindness, the more mankind gained the capacity to be saved, to be called the lost lambs that Jesus bought back at a great price.

Satan could not meddle in this work, because Jesus treated His followers as a loving mother treats the infant in her bosom. He did not grow angry at them or despise them, but was full of consolation; He never flew into a rage in their midst, but forbore with their sins and turned a blind eye to their foolishness and ignorance, to the point of saying, “Forgive others seventy times seven times.” So His heart transformed the hearts of others. It was in this way that the people received forgiveness of sins through His forbearance.

Though Jesus in His incarnation was utterly without emotion, He always comforted His disciples, provided for them, helped them, and sustained them. However much work He did or however much suffering He endured, He never made excessive demands of the people, but was always patient and forbearing of their sins, such that people in the Age of Grace affectionately called Him “the lovable Savior Jesus.” To the people of that time—to all people—what Jesus had and was, was mercy and lovingkindness. He never remembered people’s transgressions, and His treatment of them was not based on their transgressions. Because that was a different age, He often bestowed plentiful food and drink upon the people so that they could eat their fill. He treated all His followers with grace, healing the sick, driving out demons, raising the dead. In order that the people might believe in Him and see that all that He did was done earnestly and sincerely, He went so far as to resurrect a rotting corpse, showing them that in His hands even the dead could come back to life. In this way He endured silently and did His work of redemption in their midst. Even before He was nailed to the cross, Jesus had already taken upon Himself the sins of humanity and become a sin offering for mankind. Even before being crucified, He had already opened the way to the cross in order to redeem mankind. At last He was nailed to the cross, sacrificing Himself for the sake

of the cross, and He bestowed all of His mercy, lovingkindness, and holiness upon mankind. To humanity He was always tolerant, never vengeful, but forgave them their sins, exhorted them to repent, and taught them to have patience, forbearance, and love, to follow in His footsteps and sacrifice themselves for the sake of the cross. His love for the brothers and sisters exceeded His love for Mary. The work that He did took as its principle healing the people and driving out demons, all for the sake of His redemption. No matter where He went, He treated all who followed Him with grace. He made the poor rich, the lame walk, the blind see, and the deaf hear; He even invited the lowliest, destitute ones, the sinners, to sit at the same table with Him, never shunning them but always being patient, even saying, “When a shepherd loses one sheep out of a hundred, he will leave behind the ninety-nine to seek the one lost sheep, and when he finds it he will rejoice greatly.” He loved His followers as a ewe loves her lambs. Though they were foolish and ignorant, and were sinners in His eyes, and furthermore were the humblest members of society, He considered these sinners—men whom others despised—as the apple of His eye. Since He favored them, He gave up His life for them, as a lamb was offered up on the altar. He went about in their midst as if He were their servant, letting them use Him and slaughter Him, submitting to them unconditionally. To His followers He was the lovable Savior Jesus, but to the Pharisees, who lectured the people from a high pedestal, He showed not mercy and lovingkindness, but loathing and resentment. He did not do much work among the Pharisees, only occasionally lecturing and rebuking them; He did not go about in their midst doing the work of redemption, nor performing signs and wonders. He bestowed all His mercy and lovingkindness upon His followers, enduring for the sake of these sinners till the very end, when

He was nailed to the cross, and suffering every humiliation until He had fully redeemed all humanity. This was the sum total of His work.

Without Jesus' redemption, mankind would forever have lived in sin, and become the children of sin, the descendants of demons. Going on in this way, the entire earth would have become a lodging place for Satan, a place for its habitation. But the work of redemption required showing mercy and lovingkindness toward mankind; only by this means could mankind receive forgiveness and at last win the right to be made complete and fully gained. Without this stage of work, the six-thousand-year management plan would not have been able to go forward. If Jesus had not been crucified, if He had only healed the people and exorcised their demons, then the people could not have been completely forgiven of their sins. In the three and a half years that Jesus spent doing His work on earth, He completed only half of His work of redemption; then, by being nailed to the cross and becoming the likeness of sinful flesh, by being handed over to the evil one, He completed the work of crucifixion and mastered mankind's destiny. Only after He was delivered into Satan's hands did He redeem mankind. For thirty-three and a half years He suffered on earth, being ridiculed, slandered, and forsaken, even to the point where He had no place to lay His head, no place of rest; then He was crucified, with His whole being—an immaculate and innocent body—nailed to the cross, and underwent all manner of suffering. Those in power mocked and scourged Him, and the soldiers even spat in His face; yet He remained silent and endured until the end, submitting unconditionally to the point of death, whereupon He redeemed all of humanity. Only then was He permitted to rest. The work that Jesus did represents only the Age of Grace; it does not represent the Age of Law, nor is it a substitute for the work of the last days. This is the essence of Jesus'

work in the Age of Grace, the second age that mankind has passed through —the Age of Redemption.

—The Word, Vol. 1. The Appearance and Work of God. The Truth Concerning the Work in the Age of Redemption

When Jesus came, He also did part of God's work, and spoke some words—but what was the main work He accomplished? What He mainly accomplished was the work of crucifixion. He became the likeness of sinful flesh to complete the work of crucifixion and redeem all mankind, and it was for the sake of all mankind's sin that He served as a sin offering. This is the main work He accomplished. Ultimately, He provided the path of the cross to guide those who came later. When Jesus came, it was primarily to complete the work of redemption. He redeemed all mankind, and brought the gospel of the kingdom of heaven to man, and, furthermore, He brought the kingdom of heaven. As a result, those who came after all said, "We should walk the path of the cross, and sacrifice ourselves for the cross." Of course, in the beginning Jesus also did some other work and spoke some words to make man repent and confess his sins. But His ministry was still the crucifixion, and the three and a half years He spent preaching the way were in preparation for the crucifixion that came after. The several times that Jesus prayed were also for the sake of the crucifixion. The life of a normal man that He led and the thirty-three and a half years that He lived on earth were primarily for the sake of completing the work of crucifixion, they were to give Him strength, and make Him able to undertake this work, as a result of which God entrusted the work of crucifixion to Him.

—The Word, Vol. 1. The Appearance and Work of God. All Is Achieved by the Word of God

At the time Jesus' work was the redemption of all mankind. The sins of all who believed in Him were forgiven; as long as you believed in Him, He would redeem you; if you believed in Him, you were no longer a sinner,

you were relieved of your sins. This is what it meant to be saved, and to be justified by faith. Yet in those who believed, there remained that which was rebellious and opposed God, and which still had to be slowly removed. Salvation did not mean man had been completely gained by Jesus, but that man was no longer of sin, that he had been forgiven his sins: Provided you believed, you would never more be of sin. At the time, Jesus did much work that was incomprehensible to His disciples, and said much that people did not understand. This is because, at the time, He did not give explanation. Thus, several years after He departed, Matthew created His genealogy, and others also did much work that was of the will of man. Jesus did not come to perfect and gain man, but to do one stage of work: bringing forth the gospel of the kingdom of heaven and completing the work of the crucifixion—and so once Jesus was crucified, His work came to a complete end.

—The Word, Vol. 1. The Appearance and Work of God. The Vision of God's Work (2)

The work that Jesus did was not supernatural; there was a process to it, and it all progressed according to the normal laws of things. By the last six months of His life, Jesus knew with certainty that He had come to do this work, and knew that He had come to be nailed to the cross. Before He was crucified, Jesus continually prayed to God the Father, just as He prayed three times in the Garden of Gethsemane. After He was baptized, Jesus performed His ministry for three and a half years, and His official work lasted two and a half years. During the first year, He was accused by Satan, and disturbed by man, and subjected to the temptation of man. He overcame many temptations at the same time as carrying out His work. In the last six months, when Jesus was soon to be crucified, from the mouth of Peter came the words that He was the Son of the living God, that He was Christ. Only then did His identity and work become known to all, only then were they

revealed to the public. After that, Jesus told His disciples that He was to be crucified for the sake of man, and that three days later He would rise again; that He had come to carry out the work of redemption, and He was the Savior. Only in the last six months did He reveal His identity and the work that He intended to do. This was also the time of God, and the work should be carried out thus.

—The Word, Vol. 1. The Appearance and Work of God. The Vision of God's Work (1)

Jesus' utterances and work at the time did not hold to doctrine, and He did not carry out His work according to the work of the law of the Old Testament. It was according to the work that should be done in the Age of Grace. He labored according to the work that He had brought forth, according to His own plan, and according to His ministry; He did not work according to the law of the Old Testament. Nothing that He did was according to the law of the Old Testament, and He did not come to work to fulfill the words of the prophets. Each stage of God's work was not expressly in order to fulfill the predictions of the ancient prophets, and He did not come to abide by doctrine or deliberately realize the predictions of the ancient prophets. Yet His actions did not disrupt the predictions of the ancient prophets, nor did they disturb the work that He had previously done. The salient point of His work was not abiding by any doctrine, and doing the work that He Himself should do. He was not a prophet or a seer, but a doer, who actually came to do the work He was supposed to do, and came to open His new era and carry out His new work.

—The Word, Vol. 1. The Appearance and Work of God. Concerning Appellations and Identity

During the time of Jesus, Jesus led the Jews and all those who followed Him according to the Holy Spirit's work in Him at the time. He didn't take the Bible as the basis of what He did, but spoke according to His work; He paid no heed to what the Bible said, nor did He search in the

Bible for a path to lead His followers. Right from when He began to work, He spread the way of repentance—a word of which there was absolutely no mention in the prophecies of the Old Testament. Not only did He not act according to the Bible, but He also led a new path, and did new work. Never did He refer to the Bible when He preached. During the Age of Law, no one had ever been able to perform His miracles of healing the sick and casting out demons. His work, His teachings, His authority—no one had done this during the Age of Law. Jesus simply did His newer work, and even though many people condemned Him using the Bible—and even used the Old Testament to crucify Him—His work surpassed the Old Testament; if this were not so, why did people nail Him to the cross? Was it not because it said nothing in the Old Testament of His teaching, and His ability to heal the sick and cast out demons? His work was in order to lead a new path, it was not to deliberately pick a fight against the Bible, or to deliberately dispense with the Old Testament. He simply came to perform His ministry, to bring the new work to those who yearned for and sought Him. He didn't come to explain the Old Testament or uphold its work. His work was not in order to allow the Age of Law to continue developing, for His work gave no consideration to whether it had the Bible as its base; Jesus simply came to do the work that He ought to do. Thus, He did not explain the prophecies of the Old Testament, nor did He work according to the words of the Old Testament Age of Law. …

The work done by Jesus during the time of the New Testament opened up new work: He did not work according to the work of the Old Testament, nor did He apply the words spoken by Jehovah of the Old Testament. He did His own work, and He did newer work, and work that was higher than the law. Thus, He said: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill." Thus, in accordance with

what He accomplished, much doctrine was broken with. He took the disciples to the grain fields to pick and eat the heads of grain, He did not keep the Sabbath, and said “the Son of man is Lord even of the sabbath day.” At the time, according to the rules of the Israelites, whosoever didn’t keep the Sabbath would be stoned to death. Jesus, however, neither entered the temple nor kept the Sabbath, and His work had not been done by Jehovah during the time of the Old Testament. Thus, the work done by Jesus exceeded the law of the Old Testament, it was higher than it, and was not in accordance with it.

—The Word, Vol. 1. The Appearance and Work of God. Concerning the Bible (1)

When Jesus came to do His work, it was under the direction of the Holy Spirit; He did what the Holy Spirit wanted, and it was not according to the Old Testament Age of Law or according to the work of Jehovah. Although the work that Jesus came to do was not to abide by the laws of Jehovah or the commandments of Jehovah, Their source was the one and the same. The work that Jesus did represented the name of Jesus, and it represented the Age of Grace; as for the work done by Jehovah, it represented Jehovah, and it represented the Age of Law. Their work was the work of one Spirit in two different ages. The work that Jesus did could only represent the Age of Grace, and the work that Jehovah did could only represent the Old Testament Age of Law. Jehovah only guided the people of Israel and of Egypt, and of all the nations beyond Israel. The work of Jesus in the New Testament Age of Grace was the work of God under the name of Jesus as He guided the age. … There could only be a new age when Jesus came to do new work, to launch a new age, to break through the work previously done in Israel, and to conduct His work not in accordance with the work done by Jehovah in Israel, or with His old rules, or in conformity to any regulations, but rather to do the new work that He should do. God

Himself comes to open up an age, and God Himself comes to bring the age to an end. Man is incapable of doing the work of beginning an age and concluding the age. If Jesus did not bring the work of Jehovah to an end, then that would be proof that He was merely a man and incapable of representing God. Precisely because Jesus came and concluded the work of Jehovah, followed on from the work of Jehovah by beginning His own work, new work, it proves that this was a new age, and that Jesus was God Himself. They did two distinctly different stages of work. One stage was carried out in the temple, and the other was conducted outside of the temple. One stage was to lead the life of man according to the law, and the other was to offer up a sin offering. These two stages of work were markedly different; this divides the new age from the old, and it is absolutely correct to say that they are two different ages. The location of Their work was different, and the content of Their work was different, and the objective of Their work was different. As such, they can be divided into two ages: the New and the Old Testaments, which is to say, the new and the old ages. When Jesus came He did not go into the temple, which proves that the age of Jehovah had ended. He did not enter the temple because the work of Jehovah in the temple had finished, and did not need to be done again, and to do it again would be to repeat it. Only by leaving the temple, beginning a new work and opening up a new path outside of the temple, was He able to bring God's work to its zenith. If He had not gone out of the temple to do His work, the work of God would have stagnated upon the foundations of the temple, and there would never have been any new changes. And so, when Jesus came He did not enter the temple, and did not do His work in the temple. He did His work outside of the temple, and, leading the disciples, went about His work freely. God's departure from the temple to do His work meant that God had a new plan. His work was to be

conducted outside of the temple, and it was to be new work that was unconstrained in the manner of its implementation. As soon as Jesus arrived, He brought the work of Jehovah during the age of the Old Testament to an end.

—The Word, Vol. 1. The Appearance and Work of God. The Vision of God's Work (3)

The Disposition God Expressed in the Age of Grace

As for the work of the Age of Grace, Jesus was the God who saved man. What He had and was was grace, love, compassion, forbearance, patience, humility, care, and tolerance, and so much of the work that He did was the redemption of man. As for His disposition, it was one of compassion and love, and because He was compassionate and loving, He had to be nailed to the cross for man, in order to show that God loved man as Himself, so much so that He offered up Himself in His entirety.

—The Word, Vol. 1. The Appearance and Work of God. The Vision of God's Work (3)

Then, during the Age of Grace, Jesus came to redeem the whole of fallen mankind (and not only the Israelites). He showed mercy and lovingkindness to man. The Jesus that man saw in the Age of Grace was filled with lovingkindness and was always loving toward man, for He had come to save humanity from sin. He was able to forgive men their sins until His crucifixion completely redeemed mankind from sin. During this period, God appeared before man with mercy and lovingkindness; that is, He became a sin offering for man and was crucified for the sins of man so that they might forever be forgiven. He was merciful, compassionate, enduring, and loving. And all those who followed Jesus in the Age of Grace likewise sought to be enduring and loving in all things. They were long-suffering, and never fought back even when beaten, cursed, or stoned.

—The Word, Vol. 1. The Appearance and Work of God. The Two Incarnations Complete the Significance of the Incarnation

Why God Worked in Judea in the Age of Grace

The first time I came among men was during the Age of Redemption. Of course I came among the Jewish family; therefore the first to see God coming to earth were the Jewish people. The reason I did this work personally was because I wanted to use My incarnate flesh as a sin offering in My redemption work. So the first to see Me were the Jews of the Age of Grace. That was the first time I worked in the flesh.

—The Word, Vol. 1. The Appearance and Work of God. When It Comes to God, What Is Your Understanding

Nothing was more symbolic than the first stage being carried out in Israel: The Israelites were the most holy and least corrupt of all peoples, and so the dawn of the new epoch in this land held the utmost significance.It can be said that mankind's forefathers came from Israel, and that Israel was the birthplace of God's work. In the beginning, these people were the most holy, and they all worshiped Jehovah, and God's work in them was able to yield the greatest results. The entire Bible records the work of two ages: One was the work of the Age of Law, and one was the work of the Age of Grace. The Old Testament records Jehovah's words to the Israelites and His work in Israel; the New Testament records Jesus' work in Judea. But why does the Bible not contain any Chinese names? Because the first two parts of God's work were carried out in Israel, because the people of Israel were the chosen ones—which is to say that they were the first to accept the work of Jehovah. They were the least corrupt of all mankind, and in the beginning, they were of a mind to look up to God and revere Him. They obeyed the words of Jehovah, and always served in the temple, and wore priestly robes or crowns. They were the earliest people to worship God, and the earliest object of His work. These

people were a specimen and model for the whole of mankind. They were specimens and models of holiness and righteousness. People such as Job, Abraham, Lot, or Peter and Timothy—they were all Israelites, and the most holy of specimens and models. Israel was the earliest country to worship God among mankind, and more righteous people came from here than anywhere else. God worked in them in order that He could better manage mankind throughout the land in the future. Their achievements and the righteousness of their worship of Jehovah were recorded, so that they could serve as specimens and models to the people beyond Israel during the Age of Grace; and their actions have upheld several thousand years of work, right up until today.

—The Word, Vol. 1. The Appearance and Work of God. The Vision of God's Work (2)

Why God Worked in the Flesh in the Age of Grace

If God does not become flesh, He remains the Spirit both invisible and intangible to man. Man is a creature of flesh, and man and God belong to two different worlds and are different in nature. The Spirit of God is incompatible with man of flesh, and no relations can be established between them; moreover, man cannot become a spirit. As such, the Spirit of God must become one of the creatures and do His original work. God can both ascend to the highest place and humble Himself by becoming a man of creation, doing work and living among man, but man cannot ascend to the highest place and become a spirit and much less can he descend to the lowest place. Therefore, God must become flesh to carry out His work. … Only the flesh of God incarnate could redeem man through His crucifixion, whereas it was not possible for the Spirit of God to be crucified as a sin offering for man. God could directly become flesh to serve as a sin offering for man, but man could not directly ascend to heaven to take the sin offering that God had prepared for them. As such, God must journey to and fro between heaven and earth, rather than letting man ascend to heaven to take this salvation, for man had fallen and could not ascend to heaven, much less obtain the sin offering. Therefore, it was necessary for Jesus to come among men and personally do the work that simply could not be accomplished by man.

—The Word, Vol. 1. The Appearance and Work of God. The Mystery of the Incarnation (4)

The first stage of God's work was the leadership of man. It was the start of the battle with Satan, but this battle had yet to officially begin. The official war with Satan began with the first incarnation of God, and it has continued right up until today. The first instance of this war was when God incarnate was nailed to the cross. The crucifixion of God incarnate defeated

Satan, and it was the first successful stage in the war. When God incarnate begins to directly work the life of man, this is the official start of the work of regaining man, and because this is the work of changing man's old disposition, it is the work of doing battle with Satan. The stage of work done by Jehovah in the beginning was merely the leadership of man's life on earth. It was the beginning of God's work, and although it had yet to involve any battle, or any major work, it laid the foundation for the work of the battle to come. Later, the second stage of work during the Age of Grace involved changing man's old disposition, which means that God Himself wrought the life of man. This had to be personally done by God: It required that God personally become flesh, and if He had not become flesh, no one else could have replaced Him in this stage of work, for it represented the work of fighting directly against Satan. If man had done this work on God's behalf, when man stood before Satan, Satan would not have submitted and it would have been impossible to defeat it. It had to be God incarnate who came to defeat it, for the substance of God incarnate is still God, He is still the life of man, and He is still the Creator; whatever happens, His identity and substance will not change. And so, He put on the flesh and did the work to cause the complete submission of Satan.

—The Word, Vol. 1. The Appearance and Work of God. Restoring the Proper Life of Man and Taking Him to a Wonderful Destination

God’s Work in the Age of Kingdom

The Seven Thunders Peal—Prophesying That the Gospel of the Kingdom Shall Spread Throughout the Universe

I am spreading My work among the Gentile nations. My glory flashes throughout the universe; all the star-star-dot-dot people bear My will within them, and they are all steered by My hand and set about the tasks I have assigned. From this point on, I have entered into a new age, bringing all men into another world. When I returned to My "homeland," I commenced yet another part of the work in My original plan, so that man would come to know Me more deeply. I regard the universe in its entirety and see that[a] it is an opportune time for My work, so I hurry all about, doing My new work upon man. This is a new age, after all, and I have brought new work to take more new people into the new age and to cast aside more of those that I shall eliminate. In the nation of the great red dragon, I have carried out a stage of work unfathomable to human beings, causing them to sway in the wind, after which many quietly drift away with the blowing of the wind. Truly, this is the "threshing floor" I am about to clear; it is what I yearn for and it is also My plan. For many wicked ones have crept in while I am at work, but I am in no hurry to drive them away. Rather, I shall disperse them when the time is right. Only after that shall I be the fountain of life, allowing those who truly love Me to receive from Me the fruit of the fig tree and the fragrance of the lily. In the land where Satan sojourns, the land of dust, there remains no pure gold, only sand, and so, meeting with these circumstances, I do such a stage of work. You should know that what I gain is pure, refined gold, not sand. How can the wicked remain in My house? How can I allow foxes to be parasites in My paradise? I employ every conceivable method to drive these things away. Before My will is revealed,

no one is aware of what I am about to do. Taking this opportunity, I drive away those wicked ones, and they are forced to leave My presence. This is what I do to the wicked, but there will still be a day for them to do service for Me. The desire of men for blessings is much too strong; therefore I turn My body around and show My glorious countenance to the Gentiles, so that men may all live in a world of their own and judge themselves, while I go on saying the words that I should say, and supplying men with what they need. When men come to their senses, I will have long since spread My work. I shall then express My will to men, and begin the second part of My work upon men, letting all men follow Me closely so as to coordinate with My work, and letting men do everything in their ability to carry out with Me the work that I must do.

None have faith that they will see My glory, and I do not compel them, but rather remove My glory from mankind's midst and take it to another world. When men once again repent, then I shall take My glory and show it to even more of those of faith. This is the principle by which I work. For there is a time when My glory leaves Canaan, and there is also a time when My glory leaves the chosen. Furthermore, there is a time when My glory leaves the whole earth, causing it to grow dim and plunging it into darkness. Even the land of Canaan shall not see the sunlight; all men will lose their faith, but none can bear to leave the fragrance of the land of Canaan. Only when I pass into the new heaven and earth do I take the other part of My glory and reveal it first in the land of Canaan, causing a glimmer of light to shine forth in the whole earth, sunk in the pitchy darkness of night, that the whole earth may come to the light; that men all over the earth may come to draw strength from the power of the light, allowing My glory to increase and appear anew to every nation; and that all humanity may realize that I have long ago come to the human world and long ago brought My glory

from Israel to the East; for My glory shines from the East and it was brought over from the Age of Grace to this day. But it was from Israel that I departed and from there that I arrived in the East. Only when the light of the East gradually turns white will the darkness across the earth begin to turn to light, and only then will man discover that I have long ago gone from Israel and am rising anew in the East. Having once descended into Israel and later departed from it, I cannot again be born into Israel, because My work leads all of the universe and, what is more, the lightning flashes straight from East to West. For this reason I have descended in the East and brought Canaan to the people of the East. I shall bring people from all over the earth to the land of Canaan, and so I continue to issue forth utterances in the land of Canaan to control the entire universe. At this time, there is no light in all the earth apart from Canaan, and all men are imperiled by hunger and cold. I gave My glory to Israel and then took it away, thereby bringing the Israelites to the East and all of humanity to the East. I have brought them all to the light so that they may be reunited with it, and be in association with it, and no longer have to search for it. I shall let all who are searching see the light again and see the glory I had in Israel; I shall let them see that I have long ago come down upon a white cloud into the midst of mankind, let them see the countless clouds of white and fruits in their abundant clusters, and, what is more, let them see Jehovah God of Israel. I shall let them look upon the Master of the Jews, the longed-for Messiah, and the full appearance of Me who have been persecuted by kings throughout the ages. I shall work upon the entire universe and I shall perform great work, revealing all My glory and all My deeds to man in the last days. I shall show My glorious countenance in its fullness to those who have waited many years for Me, to those who have longed for Me to come upon a white cloud, to Israel that has longed for Me to appear once again, and to all

mankind who persecute Me, so that all will know that I have long ago taken away My glory and brought it to the East, and it is no longer in Judea. For the last days have already come!

Throughout the universe I am doing My work, and in the East, thunderous crashes issue forth endlessly, shaking all nations and denominations. It is My voice that has led all men into the present. I cause all men to be conquered by My voice, to fall into this stream, and submit before Me, for I have long since reclaimed My glory from all the earth and issued it forth anew in the East. Who does not long to see My glory? Who does not anxiously await My return? Who does not thirst for My reappearance? Who does not pine for My loveliness? Who would not come to the light? Who would not look upon the richness of Canaan? Who does not long for the return of the Redeemer? Who does not adore Him who is great in power? My voice shall spread throughout the earth; I will face My chosen people and speak more words to them. Like the mighty thunders that shake the mountains and rivers, I speak My words to the whole universe and to mankind. Hence the words in My mouth have become man's treasure, and all men cherish My words. The lightning flashes from the East all the way to the West. My words are such that man is loath to give them up and at the same time finds them unfathomable, but rejoices in them all the more. All men are glad and joyful, celebrating My coming, as if an infant had just been born. By means of My voice, I shall bring all men before Me. Thenceforth, I shall formally enter into the race of men so that they will come to worship Me. With the glory that I radiate and the words in My mouth, I shall make it such that all men come before Me and see that the lightning flashes from the East and that I have also descended unto the "Mount of Olives" of the East. They will see that I have already long been on earth, no longer as the Son of the Jews but as the Lightning of the East.

For I have long since been resurrected, and have departed from mankind's midst, and then reappeared with glory among men. I am He who was worshiped countless ages before now, and I am also the infant forsaken by the Israelites countless ages before now. Moreover, I am the all-glorious Almighty God of the present age! Let all come before My throne and see My glorious countenance, hear My voice, and look upon My deeds. This is the entirety of My will; it is the end and the climax of My plan, as well as the purpose of My management: to have every nation worship Me, every tongue acknowledge Me, every man repose his faith in Me, and every people be subject unto Me!

Footnotes:

a. The original text does not contain the phrase "see that."

The Savior Has Already Returned Upon a "White Cloud"

For several millennia, man has longed to be able to witness the arrival of the Savior. Man has longed to behold Jesus the Savior riding a white cloud as He descends, in person, among those who have pined and yearned for Him for thousands of years. Man has also longed for the Savior to return and be reunited with them; that is, longed for Jesus the Savior, who has been separated from people for thousands of years, to come back, and to once again carry out the work of redemption that He did among the Jews, to be compassionate and loving toward man, to forgive the sins of man and bear the sins of man, and even bear all of man's transgressions and deliver man from sin. What man longs for is for Jesus the Savior to be the same as before—a Savior who is lovable, kind, and venerable, who is never wrathful toward man, and who never reproaches man, but who forgives and takes on all of man's sins, and who will even, as before, die upon the cross for man. Since Jesus departed, the disciples who followed Him, as well as all of the saints who were saved in His name, have been desperately pining for Him and awaiting Him. All those who were saved by the grace of Jesus Christ during the Age of Grace have been longing for that exultant day in the last days when Jesus the Savior descends on a white cloud to appear before all people. Of course, this is also the collective wish of all those who accept the name of Jesus the Savior today. Everyone in the universe who knows of the salvation of Jesus the Savior has been desperately yearning for Jesus Christ to suddenly arrive to fulfill what Jesus said while on earth: "I shall arrive just as I departed." Man believes that, following the crucifixion and resurrection, Jesus went back to heaven upon a white cloud to take His place at the Most High's right hand. In like manner, Jesus shall descend

again upon a white cloud (this cloud refers to the cloud that Jesus rode upon when He returned to heaven), among those who have desperately yearned for Him for thousands of years, and He shall bear the image and wear the clothing of the Jews. After appearing to man, He shall bestow food upon them, and cause living water to gush forth for them, and shall live among man, full of grace and full of love, vivid and real. All such notions are what people believe. Yet Jesus the Savior did not do this; He did the opposite of what man conceived. He did not arrive among those who had yearned for His return, and He did not appear to all people while riding upon the white cloud. He has already arrived, but man does not know, and remains ignorant. Man is merely awaiting Him aimlessly, unaware that He has already descended upon a "white cloud" (the cloud which is His Spirit, His words, His entire disposition and all that He is), and is now among a group of overcomers that He will make during the last days. Man does not know this: Despite all the affection and love the holy Savior Jesus has for man, how can He work in those "temples" inhabited by filth and impure spirits? Though man has been awaiting His arrival, how could He appear to those who eat the flesh of the unrighteous, drink the blood of the unrighteous, and wear the clothes of the unrighteous, who believe in Him but do not know Him, and who constantly extort Him? Man knows only that Jesus the Savior is full of love and overflowing with compassion, and that He is the sin offering, filled with redemption. However, man has no idea that He is God Himself, who is brimming with righteousness, majesty, wrath, and judgment, possessed of authority, and full of dignity. Therefore, even though man eagerly yearns for and craves the return of the Redeemer, and even their prayers move "Heaven," Jesus the Savior does not appear to those who believe in Him but do not know Him.

“Jehovah” is the name that I took during My work in Israel, and it means the God of the Israelites (God’s chosen people) who can take pity on man, curse man, and guide the life of man; the God who possesses great power and is full of wisdom. “Jesus” is Emmanuel, which means the sin offering that is full of love, full of compassion, and which redeems man. He did the work of the Age of Grace, and He represents the Age of Grace, and can only represent one part of the work of the management plan. That is to say, only Jehovah is the God of the chosen people of Israel, the God of Abraham, the God of Isaac, the God of Jacob, the God of Moses, and the God of all the people of Israel. And so, in the current age, all the Israelites, apart from the Jewish people, worship Jehovah. They make sacrifices to Him on the altar and serve Him in the temple wearing priests’ robes. What they hope for is the reappearance of Jehovah. Only Jesus is the Redeemer of mankind, and He is the sin offering that redeemed mankind from sin. Which is to say, the name of Jesus came from the Age of Grace and came into existence because of the work of redemption in the Age of Grace. The name of Jesus came into existence to allow the people of the Age of Grace to be reborn and saved, and is a particular name for the redemption of the whole of mankind. Thus, the name Jesus represents the work of redemption, and denotes the Age of Grace. The name Jehovah is a particular name for the people of Israel who lived under the law. In each age and each stage of work, My name is not baseless, but holds representative significance: Each name represents one age. “Jehovah” represents the Age of Law and is the honorific by which the people of Israel called the God whom they worshiped. “Jesus” represents the Age of Grace, and is the name of the God of all those who were redeemed during the Age of Grace. If man still longs for the arrival of Jesus the Savior during the last days, and still expects Him to arrive in the image He bore in Judea, then the entire six-thousand-year

management plan would have stopped in the Age of Redemption, and could not have progressed any further. The last days, furthermore, would never arrive, and the age would never be brought to an end. This is because Jesus the Savior is only for the redemption and salvation of mankind. I took the name of Jesus only for the sake of all the sinners in the Age of Grace, but it is not the name by which I shall bring the whole of mankind to an end. Although Jehovah, Jesus, and the Messiah all represent My Spirit, these names only denote the different ages of My management plan, and do not represent Me in My entirety. The names by which people on earth call Me cannot articulate My entire disposition and all that I am. They are merely different names by which I am called during different ages. And so, when the final age—the age of the last days—arrives, My name shall change again. I shall not be called Jehovah, or Jesus, much less the Messiah—I shall be called the powerful Almighty God Himself, and under this name I shall bring the entire age to an end. I was once known as Jehovah. I was also called the Messiah, and people once called Me Jesus the Savior with love and esteem. Today, however, I am no longer the Jehovah or Jesus that people knew in times past; I am the God who has returned in the last days, the God who shall bring the age to an end. I am the God Himself that rises up from the end of the earth, replete with My entire disposition, and full of authority, honor, and glory. People have never engaged with Me, never known Me, and have always been ignorant of My disposition. From the creation of the world until today, not one person has seen Me. This is the God who appears to man in the last days but is hidden among man. He resides among man, true and real, like the burning sun and the blazing flame, filled with power and brimming with authority. There is not a single person or thing that shall not be judged by My words, and not a single person or thing that shall not be purified through the burning of fire.

Eventually, all nations shall be blessed because of My words, and also smashed to pieces because of My words. In this way, all people during the last days shall see that I am the Savior returned, and that I am the Almighty God that conquers all of mankind. And all shall see that I was once the sin offering for man, but that in the last days I also become the flames of the sun that incinerate all things, as well as the Sun of righteousness that reveals all things. This is My work in the last days. I took this name and am possessed of this disposition so that all people may see that I am a righteous God, the burning sun, the blazing flame, and so that all may worship Me, the one true God, and so that they may see My true face: I am not only the God of the Israelites, and I am not just the Redeemer; I am the God of all creatures throughout the heavens and the earth and the seas.

If the Savior arrived during the last days and were still called Jesus, and were once again born in Judea and did His work there, then this would prove that I only created the people of Israel and only redeemed the people of Israel, and that I have nothing to do with the Gentiles. Would this not contradict My words that "I am the Lord who created the heavens and earth and all things"? I left Judea and do My work among the Gentiles because I am not merely the God of the people of Israel, but the God of all creatures. I appear among the Gentiles during the last days because I am not only Jehovah, the God of the people of Israel, but, moreover, because I am the Creator of all My chosen ones among the Gentiles. I not only created Israel, Egypt, and Lebanon, but all the Gentile nations beyond Israel. Because of this, I am the Lord of all creatures. I merely used Israel as the starting point for My work, employed Judea and Galilee as the strongholds of My work of redemption, and now I use the Gentile nations as the base from which I will bring the entire age to an end. I did two stages of work in Israel (these two stages of the work being the Age of Law and the Age of Grace), and I have

been carrying out two further stages of work (the Age of Grace and the Age of Kingdom) throughout the lands beyond Israel. Among the Gentile nations, I will do the work of conquest, and so conclude the age. If man always calls Me Jesus Christ, but does not know that I have begun a new age during the last days and have embarked upon new work, and if man continues to obsessively await the arrival of Jesus the Savior, then I shall call people like this the ones who do not believe in Me; they are people who do not know Me, and their belief in Me is false. Could such people witness the arrival of Jesus the Savior from heaven? What they await is not My arrival, but the arrival of the King of the Jews. They do not yearn for Me to annihilate this impure old world, but instead long for the second coming of Jesus, whereupon they will be redeemed. They look forward to Jesus once more redeeming all of mankind from this defiled and unrighteous land. How can such people become ones who complete My work in the last days? The desires of man are incapable of fulfilling My wishes or accomplishing My work, for man merely admires or cherishes the work that I have done before, and has no idea that I am the God Himself who is always new and never old. Man only knows that I am Jehovah, and Jesus, and has no inkling that I am the One of the last days who shall bring mankind to an end. All that man yearns for and knows comes from their own notions, and is merely that which they can see with their own eyes. It is not in line with the work I do, but in disharmony with it. If My work were conducted according to the ideas of man, then when would it end? When would mankind enter rest? And how would I be able to enter the seventh day, the Sabbath? I work according to My plan and according to My purpose—not according to the intentions of man.

Beholding the Appearance of God in His Judgment and Chastisement

Like the hundreds of millions of others who follow the Lord Jesus Christ, we abide by the laws and commandments of the Bible, enjoy the abundant grace of the Lord Jesus Christ, and gather together, pray, praise, and serve in the name of the Lord Jesus Christ—and all this we do under the care and protection of the Lord. We are often weak, and we are also often strong. We believe that all of our actions are in accordance with the teachings of the Lord. It goes without saying, then, that we also believe ourselves to be on the path of doing the will of the Father in heaven. We long for the return of the Lord Jesus, for His glorious descent, for the end of our life on earth, for the appearance of the kingdom, and for everything as it was foretold in the Book of Revelation: The Lord arrives, He brings disaster, He rewards the good and punishes the wicked, and He takes all those who follow Him and welcome His return up to meet Him in the air. Whenever we think of this, we cannot but be overcome with emotion, joyful that we were born in the last days and have the good fortune to witness the coming of the Lord. Though we have suffered persecution, we have gotten in return “a far more exceeding and eternal weight of glory.” What a blessing! All of this longing and the grace bestowed by the Lord render us constantly sober unto prayer and make us more diligent in gathering together. Maybe next year, maybe tomorrow, and maybe within a space of time shorter than man can conceive, the Lord shall suddenly descend, appearing among a group of people who have been waiting for Him with eager solicitude. We rush to get ahead of each other, none willing to fall behind, all for the sake of being in the first group to behold the appearance of the Lord, of being among those who are raptured. We have

given everything, heedless of the cost, for the coming of this day; some leaving their jobs, some abandoning their families, some renouncing marriage, and some even donating all of their savings. What selfless acts of devotion! Such sincerity and loyalty are surely beyond even the saints of ages past! As the Lord bestows grace upon whomever He pleases and shows mercy to whomever He pleases, our acts of devotion and of expending, we believe, have long since been beheld by His eyes. So, too, have our heartfelt prayers reached His ears, and we trust that the Lord will give us recompense for our dedication. Moreover, God had been gracious toward us before He created the world, and the blessings and promises He has given to us no one can take away. We are all planning for the future, and as a matter of course have made our dedication and expenditure into counter chips or capital to exchange for being raptured to meet the Lord in the air. What is more, we have, without the slightest hesitation, placed ourselves on the throne of the future, to preside over all nations and all peoples or to reign as kings. All this we take as a given, as something to be expected.

We disdain all those who are against the Lord Jesus; all of their end will be annihilation. Who told them not to believe that the Lord Jesus is the Savior? Of course, there are times when we imitate the Lord Jesus in being compassionate toward the people of the world, for they do not understand, and it is right that we be tolerant and forgiving toward them. Everything that we do is in accordance with the words of the Bible, for everything that does not conform to the Bible is heterodoxy and heresy. Belief of this kind is deeply rooted in the mind of each one of us. Our Lord is in the Bible, and if we do not depart from the Bible, we shall not depart from the Lord; if we abide by this principle, we shall gain salvation. We spur each other on, each supporting the other, and every time we gather together, we hope that

everything we say and do is in accordance with the will of the Lord and will be accepted by the Lord. Despite the severe hostility of our environment, our hearts are filled with delight. When we think of the blessings that are within such easy reach, is there anything we cannot set aside? Is there anything we are reluctant to part with? All of this goes without saying, and all of this lies under the watchful eyes of God. We, this handful of the needy who have been lifted from the dunghill, are just like all the ordinary followers of the Lord Jesus, dreaming of being raptured, of being blessed, and of ruling all nations. Our corruption has been laid bare in the eyes of God, and our desires and greed have been condemned in the eyes of God. Nevertheless, all of this happens so normally, and so logically, that none of us wonders whether our longings are right, much less do any of us doubt the accuracy of everything that we hold to. Who can know God's will? Exactly what sort of path it is that man walks, we do not know to seek or to explore; and even less are we interested in inquiring. For we only care about whether we can be raptured, whether we can be blessed, whether there is a place for us in the kingdom of heaven, and whether we shall have a share of the water of the river of life and the fruit of the tree of life. Is it not for the sake of gaining these things that we believe in the Lord and become His followers? Our sins have been forgiven, we have repented, we have drunk the bitter cup of wine, and we have put the cross upon our back. Who can say that the Lord will not accept the price we have paid? Who can say that we have not prepared enough oil? We do not wish to be those foolish virgins or one of those who are forsaken. Moreover, we pray constantly, asking the Lord to keep us from being deceived by false Christs, for it is said in the Bible: "Then if any man shall say to you, See, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; so that, if it were possible, they

shall deceive the very elect" (Matthew 24:23–24). We have all committed these verses of the Bible to memory; we know them by heart, and we see them as a precious treasure, as life, and as a letter of credit that decides whether we can be saved or raptured …

For thousands of years, the living have passed away, taking their longings and their dreams with them, but as to whether they have gone to the kingdom of heaven, no one truly knows. The dead return, having forgotten all the stories that once occurred, and they still follow the teachings and the paths of the forefathers. And in this way, as years pass and the days go by, no one knows whether our Lord Jesus, our God, truly accepts everything that we do. All we can do is look forward to having an outcome and speculate about everything that will come to pass. Yet God has kept His silence throughout, never appearing to us, never speaking to us. And so, following the Bible and in accordance with signs, we willfully make judgments about God's will and disposition. We have become accustomed to the silence of God; we have become accustomed to measuring the right and wrong of our conduct by means of our own way of thinking; we have become accustomed to relying on our knowledge, notions, and moral ethics in place of the demands God makes of us; we have become accustomed to enjoying the grace of God; we have become accustomed to having God provide assistance whenever we need it; we have become accustomed to holding out our hands to God for all things, and to ordering God about; we have also become accustomed to conforming to regulations, not paying attention to how the Holy Spirit leads us; and, even more, we have become accustomed to days in which we are our own master. We believe in a God such as this, whom we have never met face-to-face. Questions such as what His disposition is like, what He has and is, what His image is like, whether or not we will know Him when He comes,

and so on—none of these is important. What is important is that He is in our hearts and that we all await Him, and it is enough we are able to imagine that He is like this or that. We appreciate our faith and treasure our spirituality. We look on all things as dung, and tread all things underfoot. Because we are believers of the glorious Lord, no matter how long and arduous the journey, no matter what hardships and dangers befall us, nothing can halt our footsteps as we follow the Lord. "A pure river of water of life, clear as crystal, proceeded out of the throne of God and of the Lamb. On either side of the river, was there the tree of life, which bore twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and His servants shall serve Him: And they shall see His face; and His name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God gives them light: and they shall reign for ever and ever" (Revelation 22:1–5). Every time we sing these words, our hearts brim with boundless joy and satisfaction, and tears flow from our eyes. Thanks be to the Lord for choosing us, thanks be to the Lord for His grace. He has given us a hundredfold in this life and has given us eternal life in the world to come. If He were to ask us to die now, we would do so without the slightest complaint. Oh Lord! Please come soon! Considering how we yearn for You so desperately, and have forsaken everything for You, do not delay even a minute, a second, longer.

God is silent, and has never appeared to us, yet His work has never stopped. He surveys the whole earth, and commands all things, and beholds all the words and deeds of man. He conducts His management with measured steps and according to His plan, silently and without dramatic effect, yet His footsteps advance, one by one, ever closer to mankind, and

His judgment seat is deployed in the universe at the speed of lightning, following which His throne immediately descends into our midst. What a majestic scene that is, what a stately and solemn tableau! Like a dove, and like a roaring lion, the Spirit comes into our midst. He is wisdom, He is righteousness and majesty, and He comes surreptitiously into our midst, wielding authority and filled with love and mercy. No one is aware of His arrival, no one welcomes His arrival, and, what is more, no one knows all that He is about to do. Man's life goes on as before, his heart no different, and the days go by as usual. God lives among us, a man like other men, as one of the most insignificant of the followers and an ordinary believer. He has His own pursuits, His own goals; and, what is more, He has divinity not possessed by ordinary men. No one has noticed the existence of His divinity, and no one has perceived the difference between His essence and that of man. We live together with Him, unconstrained and unafraid, for in our eyes He is but an insignificant believer. He watches our every move, and all of our thoughts and ideas are laid bare before Him. No one takes an interest in His existence, no one imagines anything about His function, and, what is more, no one has the faintest suspicion about His identity. All we do is carry on our pursuits, as if He has nothing to do with us …

By chance, the Holy Spirit expresses a passage of words "through" Him, and even though it feels very unexpected, we nevertheless recognize it as an utterance coming from God and readily accept it from God. That is because, regardless of who expresses these words, as long as they come from the Holy Spirit, we should accept them and may not deny them. The next utterance could come through me, or through you, or through someone else. Whoever it is, all is the grace of God. Yet no matter who it is, we may not worship this person, for no matter what, this person cannot possibly be God, nor would we by any means choose an ordinary person like this to be

our God. Our God is so great and honorable; how could such an insignificant person stand in His place? What is more, we are waiting for God to come and take us back to the kingdom of heaven, so how could someone so insignificant be up to such an important and arduous task? If the Lord comes again, it must be upon a white cloud, so that all the multitudes may see. How glorious that will be! How is it possible that He can hide surreptitiously among a group of ordinary people?

And yet it is this ordinary person, hidden in the midst of people, who is doing the new work of saving us. He offers us no explanations, nor does He tell us why He has come, but simply does the work He intends to do with measured steps and according to His plan. His words and utterances become ever more frequent. From consoling, exhorting, reminding, and warning, to reproaching and disciplining; from a tone that is gentle and mild, to words that are fierce and majestic—all of it confers mercy on man and instills trepidation in him. Everything that He says hits home at the secrets hidden deep within us; His words sting our hearts, sting our spirits, and leave us filled with unbearable shame, hardly knowing where to hide ourselves. We begin to wonder whether the God in this person's heart truly loves us and what exactly He is up to. Perhaps we can only be raptured after enduring these sufferings? In our heads, we are calculating … about the destination to come and about our future fate. Still, as before, none of us believes that God has already assumed flesh to work in our midst. Even though He has accompanied us for such a long time, even though He has already spoken so many words face-to-face with us, we remain unwilling to accept such an ordinary man as the God of our future, and still less are we willing to entrust control of our future and our fate to this insignificant person. From Him we enjoy an unending supply of living water, and through Him we live face-to-face with God. But we are only thankful for

the grace of the Lord Jesus in heaven, and have never paid any heed to the feelings of this ordinary person who is possessed of divinity. Still, as before, He does His work humbly hidden in the flesh, giving expression to His inmost heart, as though insensible to mankind's rejection of Him, as though eternally forgiving of man's childishness and ignorance, and forever tolerant of man's irreverent attitude toward Him.

Unbeknownst to us, this insignificant man has led us into one step after another of God's work. We undergo countless trials, bear innumerable chastenings, and are tested by death. We learn of God's righteous and majestic disposition, enjoy, too, His love and mercy, come to appreciate God's great power and wisdom, witness the loveliness of God, and behold God's eager desire to save man. In the words of this ordinary person, we come to know the disposition and essence of God, to understand God's will, to know the nature and essence of man, and see the way to salvation and perfection. His words cause us to "die," and they cause us to be "reborn"; His words bring us comfort, yet also leave us wracked with guilt and a sense of indebtedness; His words bring us joy and peace, but also infinite pain. Sometimes we are as lambs to the slaughter in His hands; sometimes we are like the apple of His eye, and enjoy His tender love; sometimes we are like His enemy, and under His gaze are turned to ashes by His wrath. We are the human race saved by Him, we are the maggots in His eyes, and we are the lost lambs that, day and night, He is bent on finding. He is merciful toward us, He despises us, He raises us up, He comforts and exhorts us, He guides us, He enlightens us, He chastens and disciplines us, and He even curses us. Night and day, He never ceases to worry about us, and protects and cares for us, night and day, never leaving our side, but spills His heart's blood for our sake and pays any price for us. Within the utterances of this small and ordinary body of flesh, we have enjoyed the

entirety of God and beheld the destination that God has bestowed upon us. Notwithstanding this, vanity still stirs up trouble within our hearts, and we are still unwilling actively to accept a person like this as our God. Though He has given us so much manna, so much to enjoy, none of this can take the Lord's place in our hearts. We honor this person's special identity and status only with great reluctance. As long as He does not open His mouth to ask us to acknowledge that He is God, we will never take it upon ourselves to acknowledge Him as the God that is soon to arrive and yet has long been working in our midst.

God continues His utterances, employing various methods and perspectives to admonish us about what we should do while, at the same time, giving voice to His heart. His words carry life power, show us the way we should walk, and enable us to understand what the truth is. We begin to be drawn by His words, we begin to focus on the tone and manner of His speaking, and subconsciously we begin to take an interest in the innermost feelings of this unremarkable person. He spits up His heart's blood in working on our behalf, loses sleep and appetite on our account, weeps for us, sighs for us, groans in sickness for us, suffers humiliation for the sake of our destination and salvation, and our numbness and rebelliousness draw tears and blood from His heart. This way of being and of having belongs to no ordinary person, nor can it be possessed or attained by any corrupted human being. He shows tolerance and patience possessed by no ordinary person, and His love is not something with which any created being is endowed. No one apart from Him can know all of our thoughts, or have such a clear and complete grasp of our nature and essence, or judge the rebelliousness and corruption of mankind, or speak to us and work on us like this on behalf of God in heaven. No one apart from Him is endowed with the authority, wisdom, and dignity of God; the disposition of God and

what God has and is are brought forth, in their entirety, in Him. No one apart from Him can show us the way and bring us light. No one apart from Him can reveal the mysteries that God has not disclosed since creation until today. No one apart from Him can save us from Satan's bondage and our own corrupt disposition. He represents God. He expresses the inmost heart of God, the exhortations of God, and God's words of judgment toward all mankind. He has begun a new age, a new era, and ushered in a new heaven and earth and new work, and He has brought us hope, ending the life we led in vagueness and enabling our whole being to behold, in total clarity, the path to salvation. He has conquered our whole being and gained our hearts. From that moment onward, our minds have become conscious, and our spirits seem to be revived: This ordinary, insignificant person, who lives among us and has long been rejected by us—is this not the Lord Jesus, who is ever in our thoughts, waking or dreaming, and for whom we long night and day? It is He! It really is He! He is our God! He is the truth, the way, and the life! He has enabled us to live again and to see the light and has stopped our hearts from wandering. We have returned to the home of God, we have returned before His throne, we are face-to-face with Him, we have witnessed His countenance, and we have seen the road that lies ahead. At this time, our hearts are completely conquered by Him; we no longer doubt who He is, no longer oppose His work and His word, and we fall down prostrate before Him. We wish for nothing more than to follow the footprints of God for the rest of our lives, and to be made perfect by Him, and to repay His grace, and repay His love for us, and to obey His orchestrations and arrangements, and to cooperate with His work, and to do everything we can to complete what He entrusts to us.

Being conquered by God is like a martial arts contest.

Each of God's words strikes at one of our mortal spots, leaving us wounded and filled with dread. He exposes our notions, our imaginings, and our corrupt disposition. From all that we say and do, down to every one of our thoughts and ideas, our nature and essence are revealed in His words, putting us in a state of fear and trembling with nowhere to hide our shame. One by one, He tells us about all of our actions, our aims and intentions, even the corrupt disposition that we ourselves have never discovered, making us feel exposed in all our wretched imperfection and, even more, completely won over. He judges us for opposing Him, chastises us for blaspheming and condemning Him, and makes us feel that, in His eyes, we have not one single redeeming feature, that we are the living Satan. Our hopes are dashed; we no longer dare to make any unreasonable demands of Him or to harbor any designs on Him, and even our dreams vanish overnight. This is a fact that none of us can imagine and which none of us can accept. Within the space of a moment, we lose our inward equilibrium and do not know how to continue on the road that lies ahead, or how to continue in our beliefs. It seems as if our faith has gone back to square one, and as if we have never met the Lord Jesus or gotten to know Him. Everything before our eyes fills us with perplexity and makes us vacillate indecisively. We are dismayed, we are disappointed, and deep in our hearts there is irrepressible rage and disgrace. We try to vent, to find a way out, and, what is more, to continue waiting for our Savior Jesus, that we may pour our hearts out to Him. Though there are times when we appear on the outside to be on an even keel, neither haughty nor humble, in our hearts we are afflicted with a sense of loss we have never felt before. Though sometimes we may seem unusually calm on the outside, our minds are roiling with torment like a stormy sea. His judgment and chastisement have stripped us of all our hopes and dreams, putting an end to our extravagant

desires and leaving us unwilling to believe that He is our Savior and capable of saving us. His judgment and chastisement have opened a chasm between us and Him, one so deep that no one is willing to cross it. His judgment and chastisement are the first time that we have suffered such a great setback, such great humiliation in our lives. His judgment and chastisement have caused us truly to appreciate God's honor and intolerance of man's offense, compared to which we are exceedingly base, exceedingly impure. His judgment and chastisement have made us realize for the first time how arrogant and pompous we are, and how man will never be the equal of God, or on a par with God. His judgment and chastisement have made us yearn to live no more in such a corrupt disposition, to rid ourselves of this nature and essence as soon as possible, and to cease being vile and detestable to Him. His judgment and chastisement have made us happy to obey His words, no longer rebelling against His orchestrations and arrangements. His judgment and chastisement have once more given us the desire to survive and made us happy to accept Him as our Savior…. We have stepped out of the work of conquest, out of hell, out of the valley of the shadow of death…. Almighty God has gained us, this group of people! He has triumphed over Satan and defeated the multitudes of His enemies!

We are just such an ordinary group of people, possessed of a corrupt satanic disposition, the ones predestined by God before the ages, and the needy ones whom God has lifted from the dunghill. We once rejected and condemned God, but we have now been conquered by Him. From God we have received life, the way of eternal life. Wherever we may be on earth, whatever persecutions and tribulations we endure, we cannot be apart from the salvation of Almighty God. For He is our Creator, and our only redemption!

The love of God extends forth like the water of a spring, and is given to you, and to me, and to others, and to all those who truly seek the truth and await the appearance of God.

Just as the sun and moon rise in turn, the work of God never ceases, and is carried out upon you, upon me, upon others, and upon all those who follow the footprints of God and accept His judgment and chastisement.

March 23, 2010

Knowing God's Work Today

To know God's work in these times is, for the most part, to know what the principal ministry of God incarnate is in the last days, and what He has come to do on earth. I have previously mentioned in My words that God has come to earth (during the last days) to set an exemplar before departing. How does God set this exemplar? He does so by speaking words, and by working and speaking throughout the land. This is God's work during the last days; He only speaks, to make the earth a world of words, so that every person is provided for and enlightened by His words, and so that man's spirit is awakened and he gains clarity about the visions. During the last days, God incarnate has come to earth chiefly in order to speak words. When Jesus came, He spread the gospel of the kingdom of heaven, and He accomplished the work of redemption of the crucifixion. He brought an end to the Age of Law and abolished all that was old. The arrival of Jesus ended the Age of Law and ushered in the Age of Grace; the arrival of God incarnate of the last days has brought an end to the Age of Grace. He has come chiefly to speak His words, to use words to make man perfect, to illuminate and enlighten man, and to remove the place of the vague God within man's heart. This is not the stage of work that Jesus did when He came. When Jesus came, He performed many miracles, He healed the sick and cast out demons, and He did the work of redemption of the crucifixion. As a consequence, in people's notions, they believe that this is how God should be. For when Jesus came, He did not do the work of removing the image of the vague God from man's heart; when He came, He was crucified, He healed the sick and cast out demons, and He spread the gospel of the kingdom of heaven. In one regard, the incarnation of God during the last days removes the place held by the vague God in the notions of man, so

that there is no longer the image of the vague God in man's heart. Through His actual words and actual work, His movement across all lands, and the exceptionally real and normal work that He does among man, He causes man to know the reality of God, and removes the place of the vague God in man's heart. In another regard, God uses the words spoken by His flesh to make man complete, and to accomplish all things. This is the work that God will accomplish during the last days.

What you must know:

1. The work of God is not supernatural, and you should not harbor notions about it.

2. You must understand the principal work that God incarnate has come to do this time.

He has not come to heal the sick, or to cast out demons, or to perform miracles, and He has not come to spread the gospel of repentance, or to grant man redemption. That is because Jesus has already done this work, and God does not repeat the same work. Today, God has come to bring an end to the Age of Grace and cast out all the practices of the Age of Grace. The practical God has come chiefly to show that He is real. When Jesus came, He spoke few words; He primarily displayed miracles, performed signs and wonders, and healed the sick and cast out demons, or else He spoke prophecies in order to convince people and make them see that He really was God, and that He was a dispassionate God. Ultimately, He completed the work of the crucifixion. The God of today does not display signs and wonders, nor does He heal the sick and cast out demons. When Jesus came, the work He did represented one part of God, but this time God has come to do the stage of work that is due, for God does not repeat the

same work; He is the God that is always new and never old, and so all that you see today is the words and work of the practical God.

God incarnate of the last days has come chiefly in order to speak His words, to explain all that is necessary to the life of man, to point out that which man should enter into, to show man the deeds of God, and to show man the wisdom, omnipotence, and wondrousness of God. Through the many ways in which God speaks, man beholds the supremacy of God, the magnitude of God, and, moreover, the humility and hiddenness of God. Man sees that God is supreme, but that He is humble and hidden, and can become the least of all. Some of His words are spoken directly from the perspective of the Spirit, some directly from the perspective of man, and some from a third person perspective. In this, it can be seen that the manner of God's work varies greatly, and it is through words that He allows man to see it. God's work during the last days is both normal and real, and thus the group of people in the last days is subjected to the greatest of all trials. Because of the normality and reality of God, all people have entered amid such trials; that man has descended into the trials of God is because of the normality and reality of God. During the age of Jesus, there were no notions or trials. Because most of the work done by Jesus accorded with man's notions, people followed Him, and they had no notions about Him. The trials of today are the greatest ever faced by man, and when it is said that these people have come out of the great tribulation, this is the tribulation that is referred to. Today, God speaks to engender faith, love, acceptance of suffering, and obedience in these people. The words spoken by God incarnate of the last days are spoken in accordance with the nature and essence of man, the behavior of man, and that which man should enter into today. His words are both real and normal: He does not speak of tomorrow, nor does He look back on yesterday; He speaks only of that which should

be entered into, put into practice, and understood today. If, during the present day, there is to emerge a person who is able to display signs and wonders, cast out demons, heal the sick, and perform many miracles, and if this person claims that they are Jesus who has come, then this would be a counterfeit produced by evil spirits which imitate Jesus. Remember this! God does not repeat the same work. Jesus' stage of work has already been completed, and God will never again undertake that stage of work. The work of God is irreconcilable with the notions of man; for example, the Old Testament foretold the coming of a Messiah, and the result of this prophecy was Jesus' coming. This having already happened, it would be wrong for another Messiah to come again. Jesus has already come once, and it would be wrong if Jesus were to come again this time. There is one name for every age, and each name contains a characterization of that age. In the notions of man, God must always display signs and wonders, must always heal the sick and cast out demons, and must always be just like Jesus. Yet this time, God is not like that at all. If, during the last days, God still displayed signs and wonders, and still cast out demons and healed the sick—if He did exactly the same as Jesus—then God would be repeating the same work, and the work of Jesus would have no significance or value. Thus, God carries out one stage of work in every age. Once each stage of His work has been completed, it is soon imitated by evil spirits, and after Satan begins to follow on the heels of God, God changes to a different method. Once God has completed a stage of His work, it is imitated by evil spirits. You must be clear about this. Why is the work of God today different to the work of Jesus? Why does God today not display signs and wonders, not cast out demons, and not heal the sick? If Jesus' work were the same as the work done during the Age of Law, could He have represented the God of the Age of Grace? Could He have completed the work of the crucifixion? If, as in

the Age of Law, Jesus had entered into the temple and kept the Sabbath, then He would have been persecuted by none and embraced by all. If that were so, could He have been crucified? Could He have completed the work of redemption? What would be the point if God incarnate of the last days displayed signs and wonders, like Jesus did? Only if God does another part of His work during the last days, one that represents part of His management plan, can man gain a deeper knowledge of God, and only then can God's management plan be completed.

During the last days, God has come chiefly in order to speak His words. He speaks from the perspective of the Spirit, from the perspective of man, and from a third person perspective; He speaks in different ways, using one way for a period of time, and He uses the method of speaking to change the notions of man and remove the image of the vague God from man's heart. This is the main work done by God. Because man believes that God has come to heal the sick, to cast out demons, to perform miracles, and to bestow material blessings upon man, God carries out this stage of work —the work of chastisement and judgment—in order to remove such things from the notions of man, so that man may know the reality and normality of God, and so that the image of Jesus may be removed from his heart and replaced by a new image of God. As soon as the image of God within man becomes old, then it becomes an idol. When Jesus came and carried out that stage of work, He did not represent the entirety of God. He performed some signs and wonders, spoke some words, and was ultimately crucified. He represented one part of God. He could not represent all that is of God, but rather He represented God in doing one part of God's work. That is because God is so great, and so wondrous, and He is unfathomable, and because God only does one part of His work in every age. The work done by God during this age is chiefly the provision of the words for the life of man; the

exposure of man's nature and essence, and his corrupt disposition; and the elimination of religious notions, feudal thinking, outdated thinking, and the knowledge and culture of man. These things must all be cleansed through being exposed by God's words. In the last days, God uses words, not signs and wonders, to make man perfect. He uses His words to expose man, to judge man, to chastise man, and to make man perfect, so that in the words of God, man comes to see the wisdom and loveliness of God, and comes to understand the disposition of God, and so that through the words of God, man beholds the deeds of God. During the Age of Law, Jehovah led Moses out of Egypt with His words, and spoke some words to the Israelites; at that time, part of the deeds of God were made plain, but because the caliber of man was limited and nothing could make his knowledge complete, God continued to speak and work. In the Age of Grace, man once more saw part of the deeds of God. Jesus was able to show signs and wonders, to heal the sick and cast out demons, and be crucified, three days after which He was resurrected and appeared in the flesh before man. Of God, man knew no more than this. Man knows as much as is shown to him by God, and if God were to show nothing more to man, then such would be the extent of man's delimitation of God. Thus, God continues to work, so that man's knowledge of Him may become deeper, and so that man may gradually come to know the essence of God. In the last days, God uses His words to make man perfect. Your corrupt disposition is disclosed by the words of God, and your religious notions are replaced by the reality of God. God incarnate of the last days has chiefly come to fulfill the words "the Word becomes flesh, the Word comes into the flesh, and the Word appears in the flesh," and if you do not have a thorough knowledge of this, then you will be unable to stand fast. During the last days, God primarily intends to accomplish a stage of work in which the Word appears in the flesh, and this is one part of God's

management plan. Thus, your knowledge must be clear; regardless of how God works, God does not allow man to delimit Him. If God did not do this work during the last days, then man's knowledge of Him could go no further. You would only know that God can be crucified and can destroy Sodom, and that Jesus can be raised from the dead and appear to Peter…. But you would never say that God's words can accomplish all, and can conquer man. Only through experiencing God's words can you speak of such knowledge, and the more of God's work that you experience, the more thorough your knowledge of Him will become. Only then will you cease to delimit God within your own notions. Man comes to know God by experiencing His work; there is no other correct way to know God. Today, there are many people who do nothing but wait to see signs and wonders and the time of the great disasters. Do you believe in God, or do you believe in the great disasters? When the great disasters arrive it will be too late, and if God does not send down the great disasters, is He then not God? Do you believe in signs and wonders, or do you believe in God Himself? Jesus did not display signs and wonders when He was derided by others, but was He not God? Do you believe in signs and wonders, or do you believe in the essence of God? Man's views about belief in God are wrong! Jehovah spoke many words during the Age of Law, but even today some of them have yet to be fulfilled. Can you say that Jehovah was not God?

Today, it should be clear to all of you that, in the last days, it is principally the fact of "the Word becomes flesh" that is accomplished by God. Through His actual work on earth, He causes man to know Him and to engage with Him, and to see His actual deeds. He causes man to clearly see that He is able to display signs and wonders and that there are also times when He is unable to do so; this depends on the age. From this, you can see that God is not incapable of displaying signs and wonders, but instead

changes His way of working according to the work to be done and according to the age. In the current stage of work, He does not show signs and wonders; that He showed some signs and wonders in the age of Jesus was because His work in that age was different. God does not do that work today, and some people believe Him incapable of displaying signs and wonders, or else they think that if He does not display signs and wonders, then He is not God. Is that not a fallacy? God is able to display signs and wonders, but He is working in a different age, and so He does not do such work. Because this is a different age, and because this is a different stage of God's work, the deeds made plain by God are also different. Man's belief in God is not the belief in signs and wonders, nor the belief in miracles, but the belief in His real work during the new age. Man comes to know God through the manner in which God works, and this knowledge produces in man the belief in God, which is to say, the belief in the work and deeds of God. In this stage of work, God mainly speaks. Do not wait to see signs and wonders; you will not see any! This is because you were not born during the Age of Grace. If you had been, you could have seen signs and wonders, but you were born during the last days, and so you can see only the reality and normality of God. Do not expect to see the supernatural Jesus during the last days. You are only able to see the practical God incarnate, who is no different from any normal human being. In each age, God makes plain different deeds. In each age, He makes plain part of the deeds of God, and the work of each age represents one part of the disposition of God, and one part of the deeds of God. The deeds that He makes plain vary with the age in which He works, but they all give man a knowledge of God that is deeper, a belief in God that is truer and more down-to-earth. Man believes in God because of all of the deeds of God, because God is so wondrous, so great, because He is almighty and unfathomable. If you believe in God

because He is able to perform signs and wonders and can heal the sick and cast out demons, then your view is wrong, and some people will say to you, “Are not evil spirits also able to do such things?” Does this not constitute confusing the image of God with the image of Satan? Today, man’s belief in God is because of His many deeds and the great amount of work He does and the many ways in which He speaks. God uses His utterances to conquer man and make him perfect. Man believes in God because of His many deeds, not because He is able to show signs and wonders; people only get to know God by witnessing His deeds. Only by knowing the actual deeds of God, how He works, what wise methods He uses, how He speaks, and how He makes man perfect—only by knowing these aspects—can you comprehend the reality of God and understand His disposition, knowing what He likes, what He loathes, and how He works upon man. By understanding the likes and dislikes of God, you can differentiate between that which is positive and negative, and through your knowledge of God there is progress in your life. In short, you must gain a knowledge of God’s work, and you must put straight your views about believing in God.

The Age of Kingdom Is the Age of Word

In the Age of Kingdom, God uses words to usher in the new age, to change the means by which He works, and to do the work of the entire age. This is the principle by which God works in the Age of Word. He became flesh to speak from different perspectives, so that man could truly see God, who is the Word appearing in the flesh, and could behold His wisdom and wondrousness. Such work is done in order better to achieve the goals of conquering man, perfecting man, and eliminating man, which is the true meaning of the use of words to work in the Age of Word. Through these words, people come to know the work of God, the disposition of God, the substance of man, and what man ought to enter into. Through words, the work God wishes to do in the Age of Word is brought to fruition in its entirety. Through these words, people are exposed, eliminated, and tried. People have seen God's words, heard these words, and recognized the existence of these words. As a result, they have come to believe in the existence of God, in the omnipotence and wisdom of God, as well as in God's love for man and His desire to save man. The word "words" may be simple and ordinary, but the words spoken from the mouth of the incarnate God shake the universe, they transform people's hearts, transform their notions and old dispositions, and transform the way the whole world used to appear. Through the ages, only the God of today has worked in this way, and only He speaks thus and comes to save man thus. From this time forward, man lives under the guidance of God's words, shepherded and supplied by His words. People live in the world of God's words, amid the curses and the blessings of God's words, and there are even more people who have come to live under the judgment and chastisement of His words. These words and this work are all for the sake of man's salvation, for the

sake of fulfilling God's will, and for the sake of changing the original appearance of the world of old creation. God created the world using words, He leads people throughout the universe using words, and He conquers and saves them using words. Ultimately, He shall use words to bring the entire world of old to an end, thus completing the entirety of His management plan. Throughout the Age of Kingdom, God uses words to do His work, and to achieve the results of His work. He does not work wonders or perform miracles, but merely does His work through words. Because of these words, man is nourished and supplied, and gains knowledge and true experience. In the Age of Word, man has been exceptionally blessed. He suffers no physical pain and simply enjoys the bountiful supply of the words of God; without needing to go blindly seeking or journeying forth blindly, from amid his ease, he sees the appearance of God, hears Him speak with His own mouth, receives that which He supplies, and watches Him personally doing His work. These are things that the people of ages past were unable to enjoy, and they are blessings that they could never receive.

God has resolved to make man complete, and regardless of the perspective from which He speaks, it is all for the sake of making people perfect. Words spoken from the perspective of the Spirit are difficult for people to understand; they have no means of finding the path to practice, for their capacity for understanding is limited. The work of God achieves different effects, and in taking each step of the work He has His purpose. Moreover, it is imperative that He speak from different perspectives, for only in so doing can He perfect man. If He were only to utter His voice from the perspective of the Spirit, there would be no way to complete this stage of God's work. From the tone with which He speaks, you can see He is determined to make this group of people complete. So what should be the first step for each of those who wish to be made perfect? Above all, you

must know the work of God. Today, a new method has begun in God's work; the age has transitioned, the way God works has also changed, and the method by which God speaks is different. Today, not only has the method of His work changed, but so too has the age. Now is the Age of Kingdom. It is also the age of loving God. It is a foretaste of the Age of Millennial Kingdom—which is also the Age of Word, and in which God uses many means of speaking to perfect man, and speaks from different perspectives to supply man. Upon entry into the Age of Millennial Kingdom, God will begin to use words to make man perfect, allowing man to enter into the reality of life and leading him onto the right track. Having experienced so many steps of God's work, man has seen that the work of God does not remain unchanged, but is evolving and deepening without cease. After people have experienced it for so long, the work has revolved repeatedly, changing again and again. However much it changes, though, it never deviates from God's purpose of bringing salvation to humanity. Even through ten thousand changes, it never strays from its original purpose. No matter how the method of God's work might change, this work never departs from truth or from the life. Changes in the method by which work is done merely involve a change in the format of work, and the perspective from which God speaks; there is no change in the central objective of God's work. Changes in God's tone of voice and the method of His work are made in order to achieve an effect. A change in tone of voice does not mean a change in the purpose or the principle behind the work. People believe in God chiefly in order to seek life; if you believe in God yet do not seek life or pursue the truth or the knowledge of God, then this is not belief in God! And is it realistic to still seek to enter the kingdom to be king? Achieving true love for God through seeking life—only this is reality; the pursuit and the practice of truth—these are all reality. Reading God's words, and

experiencing these words, you will come to grasp the knowledge of God amid actual experience, and this is what it means to truly pursue.

Now is the Age of Kingdom. Whether you have entered into this new age depends on whether you have entered into the reality of God's words, on whether His words have become the reality of your life. The words of God are made known to every person so that, in the end, all people will live in the world of God's words, and His words will enlighten and illuminate each person from within. If, during this time, you are careless in reading the words of God, and have no interest in His words, then this shows that your state is wrong. If you are unable to enter into the Age of Word, then the Holy Spirit does not work in you; if you have entered into this age, He will do His work. What can you do at the onset of the Age of Word in order to gain the work of the Holy Spirit? In this age, and among you, God shall accomplish the following fact: that every person shall live out the words of God, shall be able to put truth into practice, and shall love God earnestly; that all people shall use the words of God as a foundation and as their reality, and shall have hearts that revere God; and that, through practicing the words of God, man shall then wield kingly power together with God. This is the work to be achieved by God. Can you go without reading the words of God? Today, there are many who feel that they cannot go even a day or two without reading His words. They have to read His words every day, and if time does not permit, listening to them will suffice. This is the feeling that the Holy Spirit gives people, and it is the way He begins to move them. That is, He governs people through words, so that they can enter into the reality of the words of God. If, after just one day without eating and drinking the words of God, you feel darkness and thirst, and cannot stand it, this shows that you have been moved by the Holy Spirit, and that He has not turned away from you. You are, then, one who is in this

stream. However, if after a day or two without eating and drinking the words of God, you don't feel a thing, if you have no thirst, and are not at all moved, this shows that the Holy Spirit has turned away from you. This means, then, that there is something wrong with the state within you; you have not entered into the Age of Word, and you are one of those who have fallen behind. God uses words to govern people; you feel good if you eat and drink the words of God, and if you do not, you have no path to follow. The words of God become people's food, and the force that drives them. The Bible says that "Man shall not live by bread alone, but by every word that proceeds out of the mouth of God." Today, God will bring this work to completion, and He shall accomplish this fact in you. How is it that in the past, people could go many days without reading the words of God and yet be able to eat and work as usual, but this is not the case today? In this age, God chiefly uses words to govern all. Through the words of God, man is judged and perfected, then finally taken into the kingdom. Only the words of God can supply the life of man, and only the words of God can give man light and a path for practice, particularly in the Age of Kingdom. As long as you do not stray from the reality of God's words, eating and drinking His words each day, God will be able to make you perfect.

Pursuit of life is not something that can be rushed; growth of life does not happen in just a day or two. The work of God is normal and practical, and there is a process that it necessarily undergoes. It took the incarnate Jesus thirty-three and a half years to complete His work of crucifixion—so what of purifying man and transforming his life, work of the utmost difficulty? It is no easy task to make a normal man who manifests God. This is particularly so for the people who are born in the nation of the great red dragon, who are of poor caliber and require a long period of God's words and work. So do not be impatient to see results. You must be

proactive in eating and drinking God's words, and put more effort into the words of God. When you are finished reading His words, you must be able to put them into actual practice, growing in knowledge, insight, discernment, and wisdom in the words of God. Through this, you will change without realizing it. If you are able to take as your principle the eating and drinking of God's words, reading them, coming to know them, experiencing them, and practicing them, you will come to maturity without realizing it. There are those who say that they are unable to put the words of God into practice even after reading them. What is your hurry? When you reach a certain stature, you will be able to put His words into practice. Would a four- or five-year-old child say that they are unable to support or honor their parents? You should know how great your current stature is. Put into practice what you are able to put into practice, and avoid being someone who disrupts the management of God. Just eat and drink God's words, and take that as your principle from now on. Do not worry, for the time being, about whether God can make you complete. Do not delve into that yet. Just eat and drink God's words as they come to you, and God will be certain to make you complete. However, there is a principle by which you must eat and drink His words. Do not do so blindly. In eating and drinking the words of God, on the one hand, seek out the words that you should come to know—that is, those that relate to visions—and on the other, seek out that which you should put into actual practice—that is, what you should enter into. One aspect has to do with knowledge, and the other with entering. Once you have grasped both—when you have grasped what you should know and what you should practice—you will know how to eat and drink the words of God.

Going forward, talk of God's words should be the principle by which you speak. Ordinarily, when you come together, you should engage in

fellowship about the words of God, taking God's words as the content of your interactions, talking about what you know of these words, how you put them into practice, and how the Holy Spirit works. As long as you fellowship the words of God, the Holy Spirit will illuminate you. Achieving the world of God's words requires the cooperation of man. If you do not enter into this, God will have no way of working; if you keep your mouth shut and do not talk about His words, He will have no way of illuminating you. Whenever you are not otherwise occupied, talk about the words of God, and do not just engage in idle chit chat! Let your life be filled with the words of God—only then will you be a devout believer. It does not matter if your fellowship is superficial. Without shallowness there can be no depth. There must be a process. Through your training, you will grasp the illumination of the Holy Spirit upon you, and how to effectively eat and drink the words of God. After an interval of probing, you will enter into the reality of the words of God. Only if you are resolved to cooperate will you be able to receive the work of the Holy Spirit.

Of the principles of eating and drinking the words of God, one relates to knowledge, and the other to entry. Which words should you come to know? You should come to know the words that relate to visions (such as, those relating to which age God's work has now entered, what God wishes to achieve now, what the incarnation is, and so on; all these are related to visions). What is meant by the path that man should enter into? This refers to the words of God that man should practice and enter into. The above are the two aspects of eating and drinking the words of God. From now on, eat and drink the words of God in this way. If you have a clear understanding of His words concerning visions, then there is no need to keep reading all the time. Of primary importance is to eat and drink more of the words on entering, such as how to turn your heart toward God, how to quiet your

heart before God, and how to forsake the flesh. These are the things you should put into practice. Without knowing how to eat and drink the words of God, true fellowship is impossible. Once you know how to eat and drink His words, when you have grasped what is key, fellowship will become free, and whatever issue is raised, you will be able to fellowship and grasp the reality. If, when fellowshiping the words of God, you have no reality, then you have not grasped what is key, which shows that you do not know how to eat and drink God's words. Some people may find reading the words of God tiresome, which is not a normal state. What is normal is never growing tired of reading God's words, always thirsting for them, and always finding the words of God to be good. This is how one who has really entered eats and drinks the words of God. When you feel that the words of God are exceedingly practical and are exactly what man should enter into; when you feel that His words are greatly helpful and beneficial to man, and that they are the provision of man's life—it is the Holy Spirit that gives you this feeling, and it is the Holy Spirit that moves you. This proves that the Holy Spirit is working in you and that God has not turned away from you. Some people, seeing that God is always speaking, become tired of His words, and think it of no consequence whether they read them or not—which is not a normal state. They lack a heart that thirsts to enter into reality, and such people neither thirst for nor place importance on being perfected. Whenever you find you do not thirst for the words of God, this shows that you are not in a normal state. In the past, whether God had turned away from you could be determined by whether you were at peace within, and whether you experienced enjoyment. Now the key is whether you thirst for the words of God, whether His words are your reality, whether you are faithful, and whether you are able to do all that you can for God. In other words, man is judged by the reality of the words of God. God directs

His words to all of humanity. If you are willing to read them, He will enlighten you, but if you are not, He will not. God enlightens those who hunger and thirst for righteousness, and He enlightens those who seek Him. Some say that God did not enlighten them even after they read His words. But in what way did you read these words? If you read His words in the way a man on horseback looks at flowers, and placed no importance on reality, how could God enlighten you? How can one who does not treasure God's words be made perfect by Him? If you do not treasure the words of God, then you will have neither truth nor reality. If you treasure His words, then you will be able to put the truth into practice, and only then will you possess reality. This is why you must eat and drink the words of God at all times, whether you are busy or not, whether the circumstances are adverse or not, and whether you are being tried or not. All in all, the words of God are the foundation of man's existence. No one can turn away from His words, but must eat His words as they do the three meals of the day. Could being made perfect and gained by God be that easy? Whether or not you understand at present, and whether or not you have insight into the work of God, you must eat and drink the words of God as much as possible. This is entering in a proactive way. After reading the words of God, hasten to put into practice what you can enter into, and set aside for the moment what you cannot. There may be many of the words of God that you cannot understand in the beginning, but after two or three months, perhaps even a year, you will. How can this be? It is because God cannot make people perfect in a day or two. Most of the time, when you read His words, you may not understand right away. At that time, they may seem like nothing more than mere text; you must experience them for a time before you can understand them. God having spoken so much, you should do your utmost to eat and drink His words, and then, without you realizing it, you will

come to understand, and without you realizing it, the Holy Spirit will enlighten you. When the Holy Spirit enlightens man, it is often without man's awareness. He enlightens and guides you when you thirst and seek. The principle by which the Holy Spirit works is centered around the words of God that you eat and drink. All those who place no importance on the words of God and are always of a different attitude toward His words—believing, in their befuddled thinking, it a matter of indifference whether they read His words or not—are those who do not possess reality. Neither the Holy Spirit's work nor His enlightenment can be seen in such a person. People like this are merely coasting along, pretenders without true qualifications, like Mr. Nanguo of the parable.[a]

Without the words of God as your reality, you have no real stature. When the time comes to be tried, you will certainly fall, and then your true stature will be revealed. But those who regularly seek to enter into reality shall, when beset by trials, come to understand the purpose of God's work. One who is possessed of conscience, and who thirsts for God, should take practical action to repay God for His love. Those who are not possessed of reality cannot stand firm in the face of even trivial matters. Such is the difference between those with real stature and those without. Why is it that, though they both eat and drink the words of God, some are able to stand firm amid trials, while others flee? The obvious difference is that some lack real stature; they do not have the words of God to serve as their reality, and His words have not taken root within them. As soon as they are tried, they reach the end of their path. Why is it, then, that some are able to stand firm amid trials? It is because they understand the truth and have a vision, and they understand God's will and His requirements, and thus they are able to stand firm through trials. This is real stature, and this, too, is life. Some may also read the words of God, but do not put them into practice, do not take

them seriously; those who do not take them seriously place no importance on practice. Those who do not have the words of God to serve as their reality are without real stature, and such people cannot stand firm through trials.

When the words of God come forth, you should immediately receive them, and eat and drink them. No matter how much you understand, the one point of view to which you must hold fast is to eat and drink, to know, and to practice His words. This is something you should be able to do. Never mind about how great your stature may become; simply focus on eating and drinking His words. This is what man should cooperate in. Your spiritual life is mainly to try to enter into the reality of eating and drinking God's words and putting them into practice. It is not your business to focus on anything else. Church leaders should be able to guide all their brothers and sisters so that they know how to eat and drink God's words. This is the responsibility of every single church leader. Be they young or old, all should regard the eating and drinking of God's words as of great significance and should have His words in their hearts. Entering into this reality means entering the Age of Kingdom. Today, most people feel that they cannot live without eating and drinking the words of God, and feel that His words are fresh regardless of the time. This means that they are beginning to set upon the right track. God uses words to do His work and provide for man. When everyone yearns after and thirsts for the words of God, humanity shall enter into the world of His words.

God has spoken a great deal. How much have you come to know? How much have you entered into? If a church leader has not guided their brothers and sisters into the reality of God's words, then they will have been derelict in their duty, and will have failed to fulfill their responsibilities! Whether your understanding is profound or superficial, regardless of the

degree of your understanding, you must know how to eat and drink His words, you must pay great attention to His words, and understand the importance and the necessity of eating and drinking them. God having spoken so much, if you do not eat and drink His words, or try to seek, or put His words into practice, this cannot be called believing in God. Since you do believe in God, then you must eat and drink His words, experience His words, and live out His words. Only this can be called belief in God! If you say you believe in God with your mouth and yet are unable to put any of His words into practice or to produce any reality, this is not called believing in God. Rather, it is "seeking bread to satisfy hunger." Speaking only of trivial testimonies, useless things, and superficial matters, without possessing even the slightest bit of reality: these do not constitute belief in God, and you have simply not grasped the right way of believing in God. Why must you eat and drink as many as possible of God's words? If you do not eat and drink His words but seek only to ascend to heaven, is that believing in God? What is the first step one who believes in God should take? By what path does God perfect man? Can you be perfected without eating and drinking the words of God? Can you be considered a person of the kingdom without the words of God to serve as your reality? What exactly does belief in God mean? Believers in God should, at the very least, be well-behaved on the outside; most important of all is to be possessed of the words of God. No matter what, you can never turn away from His words. Knowing God and fulfilling His intentions are all achieved through His words. In future, every nation, denomination, religion, and sector will be conquered through God's words. God will speak directly, and all people will hold the words of God in their hands, and by means of this, humanity will be perfected. Within and without, the words of God pervade throughout: Humanity will speak God's words with their mouths, practice

in accordance with God's words, and keep the words of God within, remaining steeped in God's words both inside and out. Thus will humanity be perfected. Those who fulfill the intentions of God and are able to bear witness to Him, these are the people who possess the words of God as their reality.

Entering into the Age of Word—the Age of Millennial Kingdom—is the work that is being accomplished today. From now on, practice engaging in fellowship about the words of God. Only by means of eating and drinking as well as experiencing the words of God will you be able to live out the words of God. You must produce some practical experience in order to convince others. If you cannot live out the reality of God's words, no one will be persuaded! All those who are used by God can live out the reality of God's words. If you cannot produce this reality and bear testimony to God, this shows that the Holy Spirit has not worked in you, and that you have not been perfected. This is the importance of the words of God. Do you have a heart that thirsts for the words of God? Those who thirst for the words of God thirst for truth, and only people such as this are blessed by God. In the future, there are many more words that God will say to all religions and all denominations. He first speaks and utters His voice among you to make you complete before moving on to speak and utter His voice among the Gentiles to conquer them. Through His words, all will be sincerely and utterly convinced. Through the words of God and His revelations, man's corrupt disposition diminishes, he gains the appearance of a man, and his rebellious disposition lessens. The words work upon man with authority and conquer man within the light of God. The work that God does in the present age, as well as the turning points of His work, can all be found within His words. If you do not read His words, you will understand nothing. Through your own eating and drinking His words, and through engaging in fellowship with

your brothers and sisters and your actual experiences, you will gain the full knowledge of God's words. Only then will you be able to truly live out their reality.

Footnotes:

a. The original text does not contain the phrase "of the parable."

All Is Achieved by the Word of God

God speaks His words and does His work according to different ages, and in different ages, He speaks different words. God does not abide by rules, or repeat the same work, or feel nostalgia for the things of the past; He is a God who is always new and never old, and He speaks new words every day. You should abide by that which should be abided by today; this is the responsibility and duty of man. It is crucial that practice be centered around the light and words of God in the present day. God does not abide by rules, and is able to speak from many different perspectives to make plain His wisdom and omnipotence. It matters not whether He speaks from the perspective of the Spirit, or of man, or of the third person—God is always God, and you cannot say that He is not God because of the perspective of man from which He speaks. Among some people there have emerged notions as a result of the different perspectives from which God speaks. Such people have no knowledge of God, and no knowledge of His work. If God always spoke from one perspective, would man not lay down rules about God? Could God allow man to act in such a way? Regardless of which perspective God speaks from, He has reasons for doing so. If God were to always speak from the perspective of the Spirit, would you be able to engage with Him? Thus, sometimes He speaks in the third person to provide His words to you and guide you into reality. Everything that God does is fitting. In short, it is all done by God, and you should not doubt this. He is God, and thus no matter what perspective He speaks from, He will always be God. This is an immutable truth. However He works, He is still God, and His essence will not change! Peter so loved God and was a man after God's own heart, but God did not witness him as the Lord or Christ, for a being's essence is what it is, and it can never change. In His work,

God does not abide by rules, but employs different methods to make His work effective and deepen man's knowledge of Him. His every method of working helps man know Him, and is in order to make man perfect. No matter which method of working He employs, each is in order to build up man and make man perfect. Though one of His methods of working may have lasted for a very long time, this is in order to temper man's faith in Him. Thus, there should be no doubt in your heart. These are all the steps of God's work, and you must obey them.

What is spoken of today is entry into reality—not ascending to heaven, or ruling as kings; all that is spoken of is the pursuit of entry into reality. There is no pursuit more practical than this, and to talk of ruling as kings is not practical. Man possesses great curiosity, and he still measures God's work today by his religious notions. Having experienced so many of God's methods of working, man still does not know the work of God, still seeks signs and wonders, and still looks to see whether God's words have been fulfilled. Is this not stupendous ignorance? Without the fulfillment of God's words, would you still believe that He is God? Today, many such people in the church are waiting to behold signs and wonders. They say that if God's words are fulfilled, then He is God; if God's words are not fulfilled, then He is not God. Do you, then, believe in God because of the fulfillment of His words, or because He is God Himself? Man's view of belief in God must be put right! When you see that God's words have not been fulfilled, you scamper away—is this belief in God? When you believe in God, you must leave everything to the mercy of God and obey all the work of God. God spoke so many words in the Old Testament—which of them did you see fulfilled with your own eyes? Can you say that Jehovah is not the true God because you did not see that? Even though many words may have been fulfilled, man is incapable of seeing that clearly because man does not have

the truth and understands nothing. Some wish to run away when they feel God's words have not been fulfilled. Try it. See if you can run away. Having run away, you will still come back. God controls you with His word, and if you leave the church and the word of God, you will have no way to live on. If you do not believe this, try it yourself—do you think you can just leave? The Spirit of God controls you. You cannot leave. This is an administrative decree of God! If some people want to try, they can! You say this person is not God, so commit a sin against Him and see what He does. It is possible that your flesh will not die and you will still be able to feed and clothe yourself, but mentally it will be unbearable; you will feel stressed and tormented; nothing will be more painful. Man cannot bear the mental torment and devastation—perhaps you are able to endure the suffering of the flesh, but you are utterly incapable of enduring mental stress and long-lasting torment. Today, some people become negative because they have not been able to see any signs and wonders, yet none dare run away no matter how negative they get, for God controls man with His word. Despite there having been no advent of facts, yet still no one can flee. Are these not the actions of God? Today, God has come to earth to provide man with life. He does not, as people imagine, coax you by showing signs and wonders in order to ensure a peaceful relationship between God and man. All those whose concentration is not on life, and who instead focus on making God show signs and wonders, are Pharisees! And it was the Pharisees who nailed Jesus to the cross. If you measure God according to your own view of belief in God, believing in God if His words are fulfilled, and being doubtful and even blaspheming against God if they are not, then do you not nail Him to the cross? People such as this are negligent of their duties, and greedily revel in comfort!

On the one hand, the biggest problem with man is that he does not know the work of God. Though man's attitude is not one of denial, it is one of doubt. Man does not deny, but he also does not fully acknowledge. If people have a thorough knowledge of God's work, they will not run away. The other problem is that man does not know reality. Today, it is with the word of God that each person has engaged; indeed, in the future, you should not think of beholding signs and wonders. I tell you plainly: During the present stage, all you are capable of seeing are the words of God, and though there are no facts, the life of God can still be wrought into man. It is this work which is the main work of the Millennial Kingdom, and if you cannot perceive this work, then you will become weak and topple down; you will descend amid trials and, yet more grievously, be taken captive by Satan. God has come to earth principally to speak His words; what you engage with is the word of God, what you see is the word of God, what you hear is the word of God, what you abide by is the word of God, what you experience is the word of God, and this incarnation of God principally uses the word to make man perfect. He does not show signs and wonders, and especially does not do the work Jesus did in the past. Although They are God, and are both flesh, Their ministries are not the same. When Jesus came, He also did part of God's work and spoke some words—but what was the main work He accomplished? What He mainly accomplished was the work of crucifixion. He became the likeness of sinful flesh to complete the work of crucifixion and redeem all mankind, and it was for the sake of all mankind's sins that He served as a sin offering. This is the main work He accomplished. Ultimately, He provided the path of the cross to guide those who came later. When Jesus came, it was primarily to complete the work of redemption. He redeemed all mankind, and brought the gospel of the kingdom of heaven to man, and, furthermore, He brought forth the path to

the kingdom of heaven. As a result, all those who came after said, “We should walk the path of the cross, and sacrifice ourselves for the cross.” Of course, in the beginning, Jesus also did some other work and spoke some words to make man repent and confess his sins. But His ministry was still the crucifixion, and the three and a half years He spent preaching the way were in preparation for the crucifixion that came after. The several times that Jesus prayed were also for the sake of the crucifixion. The life of a normal man that He led and the thirty-three and a half years that He lived on earth were primarily for the sake of completing the work of crucifixion; they were to give Him strength to undertake this work, as a result of which God entrusted the work of crucifixion to Him. What work will God incarnate accomplish today? Today, God has become flesh primarily to complete the work of “the Word appearing in the flesh,” to use the word to make man perfect, and make man accept the dealing with the word and the refinement of the word. In His words He causes you to gain provision and gain life; in His words you see His work and deeds. God uses the word to chastise and refine you, and thus, if you suffer hardship, it is also because of the word of God. Today, God does work not with facts, but with words. Only after His word has come upon you can the Holy Spirit work within you and cause you to suffer pain or feel sweetness. Only the word of God can bring you into reality, and only the word of God is capable of making you perfect. And so, at the very least you must understand this: The work done by God during the last days is principally the use of His word to make every person perfect and to guide man. All the work that He does is through the word; He does not use facts to chastise you. There are times when some people resist God. God does not cause you great discomfort, your flesh is not chastised, nor do you suffer hardship—but as soon as His word comes upon you, and refines you, it is unbearable for you. Is that not so? During

the time of the service-doers, God said to throw man into the bottomless pit. Did man really arrive at the bottomless pit? Simply through the use of words to refine man, man entered into the bottomless pit. And so, during the last days, when God becomes flesh, He principally uses the word to accomplish all and make all clear. Only in His words can you see what He is; only in His words can you see that He is God Himself. When God incarnate comes to earth, He does no other work but the speaking of words—thus there is no need for facts; words suffice. That is because He has principally come to do this work, to allow man to behold His power and supremacy in His words, to allow man to see in His words how He humbly hides Himself, and to allow man to know His entirety in His words. All that He has and all that He is are in His words. His wisdom and wondrousness are in His words. In this are you made to see the many methods with which God speaks His words. Most of God's work during all this time has been provision, revelation, and dealing to man. He does not curse a person lightly, and even when He does, it is through the word that He curses them. And so, in this age of God become flesh, do not try to see God heal the sick and cast out demons again, and stop constantly looking for signs—there is no point! Those signs cannot make man perfect! To speak plainly: Today, the real God Himself of the flesh does not act; He only speaks. This is the truth! He uses words to make you perfect, and uses words to feed and water you. He also uses words to work, and He uses words in place of facts to make you know His reality. If you are capable of perceiving this manner of God's work, then it is difficult to be negative. Instead of focusing on things that are negative, you should focus only on that which is positive—which is to say, regardless of whether or not the words of God are fulfilled, or whether or not there is the advent of facts, God causes man to gain life from His words, and this is the greatest of all signs; and even more so, it is an

undisputable fact. This is the best evidence through which to know God, and is an even greater sign than signs. Only these words can make man perfect.

As soon as the Age of Kingdom began, God began to release His words. In the future, these words will be gradually fulfilled, and at that time, man will grow into life. God's use of the word to reveal the corrupt disposition of man is more real, and more necessary, and He uses nothing but the word to do His work in order to make perfect the faith of man, for today is the Age of Word, and it requires the faith, resolution, and cooperation of man. The work of God incarnate of the last days is the use of His word to serve and provide for man. Only after God incarnate has finished speaking His words will they begin to be fulfilled. During the time that He speaks, His words are not fulfilled, because when He is in the stage of the flesh, His words cannot be fulfilled. This is so that man may see that God is flesh and not Spirit; so that man may behold the reality of God with his own eyes. On the day that His work is complete, when all the words that should be spoken by Him on earth have been spoken, His words will begin to be fulfilled. Now is not the age of the fulfillment of God's words, because He has not yet finished speaking His words. So, when you see that God is still speaking His words on earth, do not await the fulfillment of His words; when God stops speaking His words, and when His work on earth has been completed, that will be when His words begin to be fulfilled. In the words He speaks on earth, there is, in one regard, the provision of life, and in another, there is prophecy—the prophecy of things to come, of things that will be done, and of the things that have yet to be accomplished. There was also prophecy in the words of Jesus. In one regard, He supplied life, and in another regard, He spoke prophecy. Today, there is no talk of carrying out words and facts at the same time because there is too great a

difference between that which can be seen by man's own eyes and that which is done by God. It can only be said that once the work of God has been completed, His words will be fulfilled, and the facts will come after the words. During the last days, God incarnate performs the ministry of the word on earth, and in performing the ministry of the word, He only speaks words, and cares not for other matters. Once God's work changes, His words will start to be fulfilled. Today, words are first used to make you perfect; when He gains glory throughout the entire universe, His work will be complete—all the words that should be spoken will have been spoken, and all words will have become facts. God has come to earth during the last days to perform the ministry of the word so that mankind may know Him, and so that mankind may see what He is, and see His wisdom and all of His wondrous deeds from His word. During the Age of Kingdom, God principally uses the word to conquer all of mankind. In the future, His word will also come upon every religion, sector, nation and denomination. God uses the word to conquer, to make all men see that His word carries authority and might—and so today, you face only the word of God.

The words spoken by God in this age are different from those spoken during the Age of Law, and so, too, do they differ from the words spoken during the Age of Grace. In the Age of Grace, God did not do the work of the word, but simply described the crucifixion in order to redeem all mankind. The Bible only describes why Jesus was to be crucified, and the suffering He was subjected to on the cross, and how man should be crucified for God. During that age, all the work done by God was centered around the crucifixion. During the Age of Kingdom, God incarnate speaks words to conquer all those who believe in Him. This is "the Word appearing in the flesh"; God has come during the last days to do this work, which is to say, He has come to accomplish the actual significance of the Word

appearing in the flesh. He only speaks words, and rarely is there the advent of facts. This is the very essence of the Word appearing in the flesh, and when God incarnate speaks His words, this is the appearance of the Word in the flesh, and is the Word coming into the flesh. “In the beginning was the Word, and the Word was with God, and the Word was God, and the Word became flesh.” This (the work of the appearance of the Word in the flesh) is the work that God will accomplish in the last days, and is the final chapter of His entire management plan, and so God has to come to earth and manifest His words in the flesh. That which is done today, that which will be done in the future, that which will be accomplished by God, man’s final destination, those who will be saved, those who will be destroyed, and so on—all of this work that should be achieved in the end has all been clearly stated, and is all in order to accomplish the actual significance of the Word appearing in the flesh. The administrative decrees and constitution that were previously issued forth, those who will be destroyed, those who will enter into rest—these words must all be fulfilled. This is the work principally accomplished by God incarnate during the last days. He makes people understand where those predestined by God belong and where those not predestined by God belong, how His people and sons will be classified, what will happen to Israel, what will happen to Egypt—in the future, every one of these words will be accomplished. The pace of God’s work is accelerating. God uses the word as the means to reveal to man what is to be done in every age, what is to be done by God incarnate during the last days, and His ministry that is to be performed, and these words are all in order to accomplish the actual significance of the Word appearing in the flesh.

I have previously said that “All who focus on beholding signs and wonders will be forsaken; they are not those who will be made perfect.” I have spoken so many words, yet man has not the slightest knowledge of

this work, and, having arrived at this point, still people ask for signs and wonders. Is your belief in God nothing more than the pursuit of signs and wonders, or is it in order to gain life? Jesus also spoke many words, and some of them have yet to be fulfilled. Can you say that Jesus is not God? God witnessed that He was Christ and the beloved Son of God. Can you deny this? Today, God only speaks words, and if you do not know this thoroughly, then you cannot stand fast. Do you believe in Him because He is God, or do you believe in Him based on whether or not His words are fulfilled? Do you believe in signs and wonders, or do you believe in God? Today, He does not show signs and wonders—is He really God? If the words He speaks are not fulfilled, is He really God? Is the essence of God determined by whether or not the words He speaks are fulfilled? Why is it that some people are always waiting for the fulfillment of God's words before they will believe in Him? Does this not mean they do not know Him? All those who possess such notions are those who deny God. They use notions to measure God; if God's words are fulfilled, they believe in Him, and if they are not, then they do not believe in Him; and they always pursue signs and wonders. Are these people not the Pharisees of modern times? Whether or not you are able to stand firm depends on whether or not you know the real God—this is crucial! The greater the reality of God's word in you, the greater your knowledge of the reality of God, and the more you are able to stand fast during trials. The more you focus on seeing signs and wonders, the less you are able to stand firm, and you will fall amid trials. Signs and wonders are not the foundation; only the reality of God is life. Some people do not know the effects that are to be achieved by God's work. They spend their days in bewilderment, not pursuing the knowledge of God's work. The aim of their pursuit is only ever to make God fulfill their desires, and only then will they be serious in their belief. They say that

they will pursue life if the words of God are fulfilled, but that if His words are not fulfilled, then there is no possibility of them pursuing life. Man thinks that belief in God is the pursuit of beholding signs and wonders and the pursuit of ascending to heaven and the third heaven. None of them say that their belief in God is the pursuit of entry into reality, the pursuit of life, and the pursuit of being gained by God. What is the value in pursuit such as this? Those who do not pursue the knowledge of God and the satisfaction of God are those who do not believe in God; they are the ones who blaspheme God!

Now do you understand what belief in God is? Does belief in God mean beholding signs and wonders? Does it mean ascending to heaven? Believing in God is not easy in the slightest. Those religious practices should be purged; pursuing the healing of the sick and the casting out of demons, focusing on signs and wonders, coveting more of God's grace, peace and joy, pursuing the prospects and comforts of the flesh—these are religious practices, and such religious practices are a vague kind of belief. What is real belief in God today? It is the acceptance of God's word as the reality of your life and the knowing of God from His word in order to achieve a true love of Him. To be clear: Belief in God is so that you may obey God, love God, and perform the duty that should be performed by a creature of God. This is the aim of believing in God. You must achieve a knowledge of the loveliness of God, of how worthy God is of reverence, of how, in His creatures, God does the work of salvation and making them perfect—these are the bare essentials of your belief in God. Belief in God is principally the switch from a life of the flesh to a life of loving God; from living within corruption to living within the life of God's words; it is coming out from under the domain of Satan and living under the care and protection of God; it is being able to achieve obedience to God and not

obedience to the flesh; it is allowing God to gain your entire heart, allowing God to make you perfect, and freeing yourself from the corrupt satanic disposition. Belief in God is principally so that the power and glory of God may be manifested in you, so that you may do God's will, and accomplish God's plan, and be able to bear testimony to God before Satan. Belief in God should not revolve around the desire to behold signs and wonders, nor should it be for the sake of your personal flesh. It should be about the pursuit of knowing God, and being able to obey God, and, like Peter, obeying Him until one's death. These are the main aims of believing in God. One eats and drinks the word of God in order to know God and satisfy Him. Eating and drinking the word of God gives you a greater knowledge of God, only after which can you obey Him. Only with knowledge of God can you love Him, and this is the goal man should have in his belief in God. If, in your belief in God, you are always trying to behold signs and wonders, then the viewpoint of this belief in God is wrong. Belief in God is principally the acceptance of the word of God as the reality of life. The aim of God is only attained by putting into practice the words of God from His mouth and carrying them out within yourself. In believing in God, man should strive to be made perfect by God, to be able to submit to God, and for complete obedience to God. If you can obey God without complaint, be mindful of God's desires, achieve the stature of Peter, and possess the style of Peter spoken of by God, then that will be when you have achieved success in belief in God, and it will signify that you have been gained by God.

God does His work throughout the entire universe. All those who believe in Him must accept His word, and eat and drink His word; no one can be gained by God by seeing the signs and wonders shown by God. Throughout the ages, God has always used the word to make man perfect.

Thus you should not devote all your attention to signs and wonders, but should strive to be made perfect by God. In the Old Testament Age of Law, God spoke some words, and in the Age of Grace, Jesus, too, spoke many words. After Jesus had said many words, the later apostles and disciples led people to practice according to the commandments issued by Jesus and experienced according to the words and principles spoken of by Jesus. In the last days, God principally uses the word to make man perfect. He does not use signs and wonders to oppress man, or convince man; this cannot make plain the power of God. If God only showed signs and wonders, then it would be impossible to make plain the reality of God, and thus impossible to make man perfect. God does not make man perfect by signs and wonders, but uses the word to water and shepherd man, after which is achieved the complete obedience of man and man's knowledge of God. This is the aim of the work He does and the words He speaks. God does not use the method of showing signs and wonders to make man perfect—He uses words, and uses many different methods of work to make man perfect. Whether it be the refinement, dealing, pruning, or provision of words, God speaks from many different perspectives to make man perfect, and to give man a greater knowledge of the work, wisdom and wondrousness of God. When man is made complete at the time that God concludes the age in the last days, then he will be qualified to look upon signs and wonders. When you come to know God and are able to obey God no matter what He does, you will no longer have any notions about Him when you see signs and wonders. At the moment, you are corrupt and incapable of complete obedience to God—do you think you are qualified to see signs and wonders in this state? When God shows signs and wonders, that is when God punishes man, and also when the age changes, and, moreover, when the age concludes. When God's work is being carried out normally, He does not

show signs and wonders. Showing signs and wonders is laughably simple for Him, but that is not the principle of God's work, nor is it the aim of God's management of man. If man saw signs and wonders, and if the spiritual body of God were to appear to man, would all people not believe in God? I have previously said that a group of overcomers are gained from the East, overcomers who come from amid the great tribulation. What is meant by these words? They mean that these people who have been gained only truly obeyed after undergoing judgment and chastisement, and dealing and pruning, and all kinds of refinement. The belief of these people is not vague and abstract, but real. They have not seen any signs and wonders, or any miracles; they do not speak of abstruse letters and doctrines, or profound insights; instead they have reality, and the words of God, and a true knowledge of the reality of God. Is such a group not more capable of making plain the power of God? God's work during the last days is real work. During the age of Jesus, He did not come to make man perfect, but to redeem man, and so He displayed some miracles to make people follow Him. For He principally came to complete the work of crucifixion, and showing signs was not part of the work of His ministry. Such signs and wonders were work that was done in order to make His work effective; they were extra work, and did not represent the work of the entire age. During the Old Testament Age of Law, God also showed some signs and wonders —but the work God does today is real work, and He would definitely not show signs and wonders now. If He showed signs and wonders, His real work would be thrown into disorder, and He would be unable to do any more work. If God said to use the word to make man perfect, but also showed signs and wonders, then could it be made plain whether or not man truly believes in Him? Thus, God does not do such things. There is too much of religion within man; God has come during the last days to expel all

the religious notions and supernatural things within man, and make man know the reality of God. He has come to remove an image of a God that is abstract and fanciful—an image of a God who, in other words, does not exist at all. And so, now the only thing that is precious is for you to have a knowledge of reality! The truth overrides everything. How much truth do you possess today? Is all that shows signs and wonders God? Evil spirits can also show signs and wonders; are they all God? In his belief in God, what man searches for is the truth, and what he pursues is life, rather than signs and wonders. This should be the goal of all those who believe in God.

The Vision of God's Work (2)

The gospel of repentance was preached in the Age of Grace, and provided that man believed, then he would be saved. Today, in place of salvation, there is only talk of conquest and perfection. Never is it said that if one person believes, their whole family will be blessed, or that once saved always saved. Today, no one speaks these words, and such things are outdated. At the time, Jesus' work was the work to redeem all mankind. The sins of all who believed in Him were forgiven; as long as you believed in Him, He would redeem you; if you believed in Him, you were no longer of sin, you were relieved of your sins. This is what it meant to be saved, and to be justified by faith. Yet in those who believed, there remained that which was rebellious and opposed God, and which still had to be slowly removed. Salvation did not mean man had been completely gained by Jesus, but that man was no longer of sin, that he had been forgiven his sins. Provided you believed, you would never more be of sin. At the time, Jesus did much work that was incomprehensible to His disciples and said much that people did not understand. This is because, at the time, He did not give any explanation. Thus, several years after He departed, Matthew created a genealogy for Jesus, and others also did much work that was of the will of man. Jesus did not come to perfect and gain man, but to do one stage of work: bringing forth the gospel of the kingdom of heaven and completing the work of the crucifixion. And so, once Jesus was crucified, His work came to a complete end. But in the current stage—the work of conquest—more words must be spoken, more work must be done, and there must be many processes. So too must the mysteries of the work of Jesus and Jehovah be revealed, so that all people may have understanding and clarity in their belief, for this is the work of the last days, and the last days are the

end of God's work, the time of the work's conclusion. This stage of work will elucidate for you the law of Jehovah and the redemption of Jesus, and is principally so that you may understand the entire work of God's six-thousand-year management plan, and appreciate all the significance and essence of this six-thousand-year management plan, and understand the purpose of all the work done by Jesus and the words He spoke, and even your blind credence in and adoration of the Bible. All this it will allow you to understand thoroughly. You will come to understand both the work done by Jesus, and the work of God today; you will understand and behold all of the truth, the life, and the way. In the stage of work done by Jesus, why did Jesus depart without doing the concluding work? Because the stage of Jesus' work was not the work of conclusion. When He was nailed to the cross, His words also came to an end; after His crucifixion, His work completely finished. The current stage is different: Only after the words are spoken to the end and God's entire work is concluded will His work have finished. During Jesus' stage of work, there were many words that remained unsaid, or which were not fully articulated. Yet Jesus cared not what He did or did not say, for His ministry was not a ministry of words, and so after He was nailed to the cross, He departed. That stage of work was chiefly for the sake of the crucifixion, and is unlike the current stage. This current stage of work is principally for the sake of completion, of clearing up, and of bringing all work to a conclusion. If the words are not spoken to their very end, there will be no way of concluding this work, for in this stage of work all work is brought to an end and accomplished using words. At the time, Jesus did much work that was incomprehensible to man. He departed quietly, and today there are still many who do not understand His words, whose understanding is erroneous yet still they believe it to be correct, and do not know that they are wrong. The final stage will bring God's work to a

complete end and will provide its conclusion. All will come to understand and know of God's management plan. The notions within man, his intentions, his erroneous and absurd understanding, his notions about the work of Jehovah and Jesus, his views about the Gentiles, and his other deviations and errors will be corrected. And man will understand all the right paths of life, and all the work done by God, and the entire truth. When that happens, this stage of work will come to an end. The work of Jehovah was the creation of the world, it was the beginning; this stage of work is the end of work, and it is the conclusion. At the start, God's work was carried out among the chosen ones of Israel, and it was the dawn of a new epoch in the most holy of all places. The last stage of work is carried out in the most impure of all countries, to judge the world and bring the age to an end. In the first stage, God's work was done in the brightest of all places, and the last stage is carried out in the darkest of all places, and this darkness will be driven out, the light brought forth, and all the people conquered. When the people of this most impure and darkest of all places have been conquered, and the entire population has acknowledged that there is a God, who is the true God, and every person has been utterly convinced, then this fact will be used to carry out the work of conquest throughout the entire universe. This stage of work is symbolic: Once the work of this age has been finished, the work of six thousand years of management will come to a complete end. Once those in the darkest of all places have been conquered, it goes without saying that it will also be so everywhere else. As such, only the work of conquest in China carries meaningful symbolism. China embodies all forces of darkness, and the people of China represent all those who are of the flesh, of Satan, and of flesh and blood. It is the Chinese people who have been most corrupted by the great red dragon, who have the strongest opposition to God, whose humanity is most base and impure, and so they

are the archetype of all corrupt humanity. This is not to say that other countries have no problems at all; the notions of man are all the same, and although the people of these countries may be of good caliber, if they do not know God, then it must be that they oppose Him. Why did the Jews also oppose and defy God? Why did the Pharisees also oppose Him? Why did Judas betray Jesus? At the time, many of the disciples did not know Jesus. Why, after Jesus was crucified and rose again, did people still not believe in Him? Is man's disobedience not all the same? It is merely that the people of China are made an example of, and when they are conquered they will become models and specimens, and will serve as references for others. Why have I always said that you are an adjunct to My management plan? It is in the people of China that corruption, impurity, unrighteousness, opposition, and rebelliousness are manifested most completely and revealed in all their varied forms. On the one hand, they are of poor caliber, and on the other, their lives and mindset are backward, and their habits, social environment, family of birth—all are poor and the most backward. Their status, too, is low. The work in this place is symbolic, and after this test work has been carried out in its entirety, God's subsequent work will be much easier. If this step of work can be completed, then the subsequent work goes without saying. Once this step of work has been accomplished, great success will have been fully achieved, and the work of conquest throughout the entire universe will have come to a complete end. In fact, once the work among you has been successful, this will be equivalent to the success throughout the entire universe. This is the significance of why I have you act as a model and a specimen. Rebelliousness, opposition, impurity, unrighteousness—all are found in these people, and in them is represented all the rebelliousness of mankind. They are really something. Thus, they are held up as the epitome of conquest, and once they have been conquered

they will naturally become specimens and models for others. Nothing was more symbolic than the first stage being carried out in Israel: The Israelites were the most holy and least corrupt of all peoples, and so the dawn of the new epoch in this land held the utmost significance. It can be said that mankind's forefathers came from Israel, and that Israel was the birthplace of God's work. In the beginning, these people were the most holy, and they all worshiped Jehovah, and God's work in them was able to yield the greatest results. The entire Bible records the work of two ages: One was the work of the Age of Law, and one was the work of the Age of Grace. The Old Testament records Jehovah's words to the Israelites and His work in Israel; the New Testament records Jesus' work in Judea. But why does the Bible not contain any Chinese names? Because the first two parts of God's work were carried out in Israel, because the people of Israel were the chosen ones—which is to say that they were the first to accept the work of Jehovah. They were the least corrupt of all mankind, and in the beginning, they were of a mind to look up to God and revere Him. They obeyed the words of Jehovah, and always served in the temple, and wore priestly robes or crowns. They were the earliest people to worship God, and the earliest object of His work. These people were the specimens and models for the whole of mankind. They were specimens and models of holiness, of righteous men. People such as Job, Abraham, Lot, or Peter and Timothy—they were all Israelites, and the most holy of specimens and models. Israel was the earliest country to worship God among mankind, and more righteous people came from here than anywhere else. God worked in them in order that He could better manage mankind throughout the land in the future. Their achievements and their righteous deeds in worshiping Jehovah were recorded, so that they could serve as specimens and models to the

people beyond Israel during the Age of Grace; and their actions have upheld several thousand years of work, right up until today.

After the foundation of the world, the first stage of God's work was carried out in Israel, and thus Israel was the birthplace of God's work on earth, and the base of God's work on earth. The scope of Jesus' work covered the whole of Judea. During His work, very few of those outside of Judea knew of it, for He did not do any work beyond Judea. Today, God's work has been brought to China, and it is carried out purely within this scope. During this phase, no work is launched outside of China; its spread beyond China is work that will come later. This stage of work follows on from the stage of Jesus' work. Jesus did the work of redemption, and this stage is the work that follows on from that work; the work of redemption has been completed, and in this stage there is no need for conception by the Holy Spirit, because this stage of work is unlike the last stage, and, moreover, because China is unlike Israel. Jesus did one stage of the work of redemption. Man beheld Jesus, and not long after, His work began to spread to the Gentiles. Today, there are many who believe in God in America, the UK and Russia, so why are there fewer people who believe in China? Because China is the most closed nation. As such, China was the last to accept the way of God, and even now it has been less than a hundred years since it did—much later than America and the UK. The last stage of God's work is carried out in the land of China in order to bring His work to an end, and in order that all His work may be accomplished. The people in Israel all called Jehovah their Lord. At the time, they considered Him the head of their family, and the whole of Israel became a great family in which everyone worshiped their Lord Jehovah. The Spirit of Jehovah often appeared to them, and He spoke and uttered His voice to them, and used a pillar of cloud and sound to guide their lives. At that time, the Spirit

provided His guidance in Israel directly, speaking and uttering His voice to the people, and they beheld the clouds and heard the peals of thunder, and in this way He guided their lives for several thousands of years. Thus, only the people of Israel have always worshiped Jehovah. They believe that Jehovah is their God, and that He is not the God of the Gentiles. This is not surprising: Jehovah, after all, had worked among them for close to four thousand years. In the land of China, after thousands of years of lethargic slumber, only now have the degenerates come to know that the heavens and earth and all things were not formed naturally, but made by the Creator. Because this gospel has come from abroad, those feudal, reactionary minds believe that all those who accept this gospel are treacherous, they are the curs who have betrayed the Buddha, their ancestor. Moreover, many of these feudal minds ask, “How can Chinese people believe in the God of foreigners? Are they not betraying their ancestors? Are they not committing evil?” Today, people have long since forgotten that Jehovah is their God. They have long since pushed the Creator to the back of their minds, and they instead believe in evolution, meaning that man evolved from apes, and that the natural world came about as a matter of course. All the good food enjoyed by mankind is provided by nature, there is order to the life and death of man, and there does not exist a God who rules over it all. Moreover, there are many atheists who believe that God ruling over everything is superstition and is not scientific. But can science replace the work of God? Can science rule over mankind? Preaching the gospel in a country ruled by atheism is no easy task, and it involves great obstacles. Today, are there not many who oppose God in this way?

When Jesus came to do His work, many people compared His work against the work of Jehovah, and, finding them inconsistent, they nailed Jesus to the cross. Why did they find no consistencies between Their work?

It was, in part, because Jesus did new work, and also because, before Jesus began His work, no one had written His genealogy. It would have been good if someone had—who would then have nailed Jesus to the cross? If Matthew had written Jesus' genealogy several decades earlier, then Jesus would not have suffered such great persecution. Is this not so? As soon as people read of Jesus' genealogy—that He was the son of Abraham, and the progeny of David—then they would have ceased their persecution of Him. Is it not a pity that His genealogy was written too late? And what a pity it is that the Bible only records two stages of God's work: one stage that was the work of the Age of Law, and one that was the work of the Age of Grace; one stage that was the work of Jehovah, and one that was the work of Jesus. How much better it would have been if a great prophet had foretold the work of today. There would have been an extra section to the Bible entitled "The Work of the Last Days"—would that not have been much better? Why should man be subjected to so much hardship today? You have had such a difficult time! If anyone deserves to be hated, it is Isaiah and Daniel for not foretelling the work of the last days, and if anyone is to blame, it is the apostles of the New Testament who did not list the genealogy of the second incarnation of God earlier. What a shame that is! You have to search all over for evidence, and even after finding some fragments of small words you still cannot tell whether they really are proof. How embarrassing! Why is God so secretive in His work? Today, many people have yet to find conclusive evidence, yet they are also unable to deny it. So what should they do? They cannot resolutely follow God, yet neither can they move forward in such doubt. And so, many "clever and gifted scholars" embrace an attitude of "try and see" when they follow God. This is too much trouble! Would things not have been so much easier if Matthew, Mark, Luke and John had been able to foretell the future? It would have been

better if John had beheld the inner truth of life in the kingdom—what a pity that he only saw visions and did not see real, material work on earth. It is such a shame! What is wrong with God? Why, after His work went so well in Israel, has He now come to China, and, why did He have to become flesh, and personally work and live among the people? God is too inconsiderate to man! Not only did He not tell people in advance, but suddenly He brought His chastisement and judgment. It really makes no sense! The first time God became flesh, He suffered much hardship as a result of not telling man in advance of all the inner truth. Surely He cannot have forgotten that? And so why does He still not tell man this time? Today, how unfortunate it is that there are only sixty-six books in the Bible. There just needs to be one more foretelling the work of the last days! Do you not think? Even Jehovah, Isaiah and David made no mention of the work of today. They were further removed from the present, separated in time by over four thousand years. Neither did Jesus fully foretell the work of today, speaking just a little of it, and still man finds insufficient evidence. If you compare the work of today with before, how can the two tally with each other? Jehovah's stage of work was directed at Israel, so if you compare the work of today with it there will be even greater dissonance; the two of them simply cannot be compared. Neither are you of Israel, nor are you a Jew; your caliber and everything about you are lacking—how can you compare yourself against them? Is this possible? Know that today is the Age of Kingdom, and it is different from the Age of Law and the Age of Grace. In any case, do not try and apply a formula; God cannot be found in any such formulas.

How did Jesus live during the 29 years after His birth? The Bible records nothing of His childhood and youth; do you know what they were like? Could it be that He had no childhood or youth, and that when He was

born He was already 30 years old? You know too little, so do not be so careless in airing your views. It does you no good! The Bible only records that before Jesus' 30th birthday, He was baptized and was led by the Holy Spirit into the wilderness to undergo the devil's temptation. And the Four Gospels record His three and a half years of work. There is no record of His childhood and youth, but this does not prove that He had no childhood and youth; it is just that, in the beginning, He did not do any work, and was a normal person. Could you say, then, Jesus had lived for 33 years without a youth or a childhood? Could He have suddenly reached the age of 33 and a half? All this man thinks about Him is supernatural and unrealistic. There is no doubt that God incarnate is possessed of ordinary and normal humanity, but when He carries out His work it is directly with His incomplete humanity and complete divinity. It is because of this that people have doubts about the work of today, and even about the work of Jesus. Although God's work differs between the two times He became flesh, His essence does not. Of course, if you read the records of the Four Gospels, the differences are great. How can you return to Jesus' life during His childhood and youth? How can you comprehend the normal humanity of Jesus? Maybe you have a strong understanding of the humanity of today's God, yet you have no grasp of Jesus' humanity, much less do you understand it. If it had not been recorded by Matthew, you would have no inkling of the humanity of Jesus. Maybe, when I tell you of Jesus' stories during His life, and tell you of the inner truths of Jesus' childhood and youth, you will shake your head and say, "No! He couldn't be like that. He can't have any weakness, much less should He possess any humanity!" You will even shout and scream. It is because you do not understand Jesus that you have notions about Me. You believe Jesus to be too divine, to have nothing of the flesh about Him. But the facts are still the facts. No one

wishes to speak in defiance of the truth of the facts, for when I speak it is in relation to the truth; it is not speculation, nor is it prophecy. Know that God can rise to great heights, and, moreover, that He can hide in great depths. He is not something you concoct in your mind—He is the God of all creatures, not a personal God conceived by one particular person.

The Vision of God's Work (3)

The first time God became flesh was through conception by the Holy Spirit, and this was relevant to the work He intended to do. The Age of Grace began with Jesus' name. When Jesus began to perform His ministry, the Holy Spirit began to testify to the name of Jesus, and the name of Jehovah was no longer spoken of; instead, the Holy Spirit undertook the new work principally under the name of Jesus. The testimony of those who believed in Him was borne for Jesus Christ, and the work they did was also for Jesus Christ. The conclusion of the Old Testament Age of Law meant that the work principally conducted under the name of Jehovah had come to an end. Henceforth, the name of God was no longer Jehovah; instead He was called Jesus, and from here on the Holy Spirit began the work principally under the name of Jesus. So, people who still today eat and drink the words of Jehovah, and still do everything according to the work of the Age of Law—are you not blindly conforming to rules? Are you not stuck in the past? You know now that the last days have arrived. Can it be that, when Jesus comes, He will still be called Jesus? Jehovah told the people of Israel that a Messiah would be coming, and yet when He did come, He was not called Messiah but Jesus. Jesus said that He would come again, and that He would arrive as He had departed. These were the words of Jesus, but did you see the way in which Jesus departed? Jesus left riding on a white cloud, but can it be that He will personally return among men on a white cloud? If that were so, would He not still be called Jesus? When Jesus comes again, the age will have already changed, so could He still be called Jesus? Is it that God can only be known by the name of Jesus? May He not be called by a new name in a new age? Can the image of one person and one particular name represent God in His entirety? In each age, God

does new work and is called by a new name; how could He do the same work in different ages? How could He cling to the old? The name of Jesus was taken for the sake of the work of redemption, so would He still be called by the same name when He returns in the last days? Would He still be doing the work of redemption? Why is it that Jehovah and Jesus are one, yet They are called by different names in different ages? Is it not because the ages of Their work are different? Could a single name represent God in His entirety? This being so, God must be called by a different name in a different age, and He must use the name to change the age and to represent the age. For no one name can fully represent God Himself, and each name is able only to represent the temporal aspect of God's disposition in a given age; all it needs to do is to represent His work. Therefore, God can choose whatever name befits His disposition to represent the entire age. Regardless of whether it is the age of Jehovah, or the age of Jesus, each age is represented by a name. At the end of the Age of Grace, the final age has arrived, and Jesus has already come. How could He still be called Jesus? How could He still assume the form of Jesus among men? Have you forgotten that Jesus was no more than the image of a Nazarene? Have you forgotten that Jesus was only the Redeemer of mankind? How could He take on the work of conquering and perfecting man in the last days? Jesus left riding on a white cloud—this is fact—but how could He return on a white cloud among men and still be called Jesus? If He really did arrive on a cloud, how would man fail to recognize Him? Would people all over the world not recognize Him? In that case, would Jesus alone not be God? In that case, the image of God would be the appearance of a Jew and would moreover be the same forever. Jesus said that He would arrive as He had departed, but do you know the true meaning of His words? Can it be that He told this group of you? All you know is that He will arrive as He

departed, riding on a cloud, but do you know exactly how God Himself does His work? If you were truly able to see, then how are the words that Jesus spoke to be explained? He said: When the Son of man comes in the last days, He Himself will not know, the angels will not know, the messengers in heaven will not know, and all humanity will not know. Only the Father will know, that is, only the Spirit shall know. Even the Son of man Himself does not know, yet you are able to see and know? If you were capable of knowing and seeing with your own eyes, would these words not have been spoken in vain? And what did Jesus say at the time? "But of that day and hour knows no man, not the angels of heaven, nor the Son, but My Father only. But as the days of Noah were, so shall also the coming of the Son of man be. … Therefore be you also ready: for in such an hour as you think not the Son of man comes." When that day comes, the Son of man Himself will not know it. The Son of man refers to the incarnate flesh of God, a normal and ordinary person. Even the Son of man Himself does not know, so how could you know? Jesus said that He would arrive as He had departed. When He arrives, even He Himself does not know, so can He inform you in advance? Are you able to see His arrival? Is that not a joke? Each time God comes to earth, He changes His name, His gender, His image, and His work; He does not repeat His work. He is a God who is always new and never old. When He came before, He was called Jesus; can He still be called Jesus this time when He comes again? When He came before, He was male; can He be male again this time? His work when He came during the Age of Grace was to be nailed to the cross; when He comes again, can He still redeem mankind from sin? Can He be nailed to the cross again? Would that not be to repeat His work? Did you not know that God is always new and never old? There are those who say that God is immutable. That is correct, but it refers to the immutability of God's disposition and His

essence. Changes in His name and work do not prove that His essence has altered; in other words, God will always be God, and this will never change. If you say that the work of God is unchanging, then would He be able to finish His six-thousand-year management plan? You only know that God is forever unchanging, but do you know that God is always new and never old? If the work of God is unchanging, then could He have led mankind all the way to the present day? If God is immutable, then why is it that He has already done the work of two ages? His work never ceases to move forward, which is to say that His disposition is gradually revealed to man, and what is revealed is His inherent disposition. In the beginning, God's disposition was hidden from man, He never openly revealed His disposition to man, and man simply had no knowledge of Him. Because of this, He uses His work to gradually reveal His disposition to man, but working in this way does not mean that God's disposition changes in every age. It is not the case that God's disposition is constantly changing because His will is always changing. Rather, it is that, because the ages of His work are different, God takes His inherent disposition in its entirety and, step by step, reveals it to man, so that man may be able to know Him. But this is by no means proof that God originally has no particular disposition or that His disposition has gradually changed with the passing of the ages—such an understanding would be erroneous. God reveals to man His inherent and particular disposition—what He is—according to the passing of the ages; the work of a single age cannot express the entire disposition of God. And so, the words "God is always new and never old" refer to His work, and the words "God is immutable" refer to what God inherently has and is. Regardless, you cannot make the work of six thousand years hinge upon a single point, or circumscribe it with dead words. Such is the stupidity of man. God is not as simple as man imagines, and His work cannot linger in

any one age. Jehovah, for example, cannot always stand for the name of God; God can also do His work under the name of Jesus. This is a sign that God's work is always progressing in a forward direction.

God is always God, and He will never become Satan; Satan is always Satan, and it will never become God. God's wisdom, God's wondrousness, God's righteousness, and God's majesty shall never change. His essence and what He has and is shall never change. As for His work, however, it is always progressing in a forward direction, always going deeper, for He is always new and never old. In every age God assumes a new name, in every age He does new work, and in every age He allows His creations to see His new will and new disposition. If, in a new age, people fail to see the expression of God's new disposition, would they not nail Him to the cross forever? And by doing so, would they not define God? If God came into the flesh only as a male, people would define Him as male, as the God of men, and would never believe Him to be the God of women. Men would then hold that God is of the same gender as men, that God is the head of men—but what then of women? This is unfair; is it not preferential treatment? If this were the case, then all those whom God saved would be men like Him, and not one woman would be saved. When God created mankind, He created Adam and He created Eve. He did not only create Adam, but made both male and female in His image. God is not only the God of men—He is also the God of women. God enters upon a new stage of work in the last days. He will reveal even more of His disposition, and it will not be the compassion and love of the time of Jesus. Since He has new work in hand, this new work will be accompanied by a new disposition. So, if this work were done by the Spirit—if God did not become flesh, and instead the Spirit spoke directly through thunder so that man had no way to have contact with Him, would man be able to know His disposition? If it were solely the

Spirit that did the work, then man would have no way of coming to know God's disposition. People can only behold God's disposition with their own eyes when He becomes flesh, when the Word appears in the flesh, and He expresses His entire disposition through the flesh. God really and truly lives among men. He is tangible; man can actually engage with His disposition, engage with what He has and is; only in this way can man truly come to know Him. At the same time, God has also completed the work in which "God is the God of men and the God of women," and accomplished the entirety of His work in the flesh. He does not duplicate the work in any age. Since the last days have arrived, He will do the work that He does in the last days and reveal the entire disposition that is His in the last days. In speaking of the last days, this refers to a separate age, one in which Jesus said you will surely encounter disaster, and encounter earthquakes, famines, and plagues, which will show that this is a new age, and is no longer the old Age of Grace. Supposing that, as people say, God is forever unchanging, His disposition is always compassionate and loving, that He loves man as Himself, and He offers every man salvation and never hates man, would His work ever be able to come to an end? When Jesus came and was nailed to the cross, sacrificing Himself for all sinners and offering Himself upon the altar, He had already completed the work of redemption and brought the Age of Grace to an end. So what would be the point of repeating the work of that age in the last days? Would doing the same thing not be a denial of the work of Jesus? If God did not do the work of crucifixion when He came in this stage, but remained loving and compassionate, then would He be able to bring the age to an end? Would a loving and compassionate God be able to bring the age to an end? In His final work of concluding the age, God's disposition is one of chastisement and judgment, in which He reveals all that is unrighteous, in order to publicly judge all peoples, and to perfect

those who love Him with a sincere heart. Only a disposition such as this can bring the age to an end. The last days have already arrived. All things in creation will be separated according to their kind, and divided into different categories based on their nature. This is the moment when God reveals humanity's outcome and their destination. If people do not undergo chastisement and judgment, then there will be no way of exposing their disobedience and unrighteousness. Only through chastisement and judgment can the outcome of all creation be revealed. Man only shows his true colors when he is chastised and judged. Evil shall be put with evil, good with good, and all humanity shall be separated according to their kind. Through chastisement and judgment, the outcome of all creation will be revealed, so that the evil may be punished and the good rewarded, and all people become subject to the dominion of God. All this work must be achieved through righteous chastisement and judgment. Because man's corruption has reached its peak and his disobedience become exceedingly severe, only God's righteous disposition, one that is principally compounded of chastisement and judgment and is revealed during the last days, can fully transform and complete man. Only this disposition can expose evil and thus severely punish all the unrighteous. Therefore, a disposition such as this is imbued with the significance of the age, and the revelation and exhibition of His disposition is made manifest for the sake of the work of each new age. It is not that God reveals His disposition arbitrarily and without significance. Supposing that, in revealing the outcome of man during the last days, God were still to bestow upon man infinite compassion and love and continue to be loving toward him, not subjecting man to righteous judgment but rather showing him tolerance, patience, and forgiveness, and pardoning man no matter how grave his sins, without any jot of righteous judgment: when then would all of God's

management ever be brought to a close? When would a disposition such as this be able to lead people into mankind's appropriate destination? Take, for example, a judge who is always loving, a judge with a kindly face and a gentle heart. He loves people irrespective of the crimes they may have committed, and he is loving to and forbearing with them whoever they may be. In that case, when will he ever be able to reach a just verdict? During the last days, only righteous judgment can separate man according to their kind and bring man into a new realm. In this way, the entire age is brought to an end through God's righteous disposition of judgment and chastisement.

The work of God throughout all of His management is perfectly clear: The Age of Grace is the Age of Grace, and the last days are the last days. There are distinct differences between each age, for in each age God does work which is representative of that age. For the work of the last days to be done, there must be burning, judgment, chastisement, wrath, and destruction to bring the age to an end. The last days refer to the final age. During the final age, will God not bring the age to an end? To end the age, God must bring chastisement and judgment with Him. Only in this way can He bring the age to an end. Jesus' purpose was so that man might continue to survive, to live on, and that he might exist in a better way. He saved man from sin so that he might cease his descent into depravity and no longer live in Hades and hell, and by saving man from Hades and hell, Jesus allowed him to go on living. Now, the last days have arrived. God shall annihilate man and completely destroy the human race, that is, He shall transform mankind's rebellion. For this reason, it would be impossible, with the compassionate and loving disposition of the past, for God to end the age or to bring His six-thousand-year management plan to fruition. Every age features a special representation of God's disposition, and every age

contains work that should be done by God. So, the work done by God Himself in each age contains the expression of His true disposition, and both His name and the work that He does change along with the age—they are all new. During the Age of Law, the work of guiding mankind was done under the name of Jehovah, and the first stage of work was initiated on earth. At this stage, the work consisted of building the temple and the altar, and using the law to guide the people of Israel and to work in their midst. By guiding the people of Israel, He launched a base for His work on earth. From this base, He expanded His work beyond Israel, which is to say that, starting from Israel, He extended His work outward, so that later generations gradually came to know that Jehovah was God, and that it was Jehovah who created the heavens and earth and all things, and that it was Jehovah who made all creatures. He spread His work through the people of Israel outward beyond them. The land of Israel was the first holy place of Jehovah's work on earth, and it was in the land of Israel that God first went to work on earth. That was the work of the Age of Law. During the Age of Grace, Jesus was the God who saved man. What He had and was was grace, love, compassion, forbearance, patience, humility, care, and tolerance, and so much of the work that He did was for the sake of the redemption of man. His disposition was one of compassion and love, and because He was compassionate and loving, He had to be nailed to the cross for man, in order to show that God loved man as Himself, so much so that He offered up Himself in His entirety. During the Age of Grace, the name of God was Jesus, that is to say, God was a God who saved man, and He was a compassionate and loving God. God was with man. His love, His compassion, and His salvation accompanied each and every person. Only by accepting the name of Jesus and His presence was man able to gain peace and joy, to receive His blessing, His vast and numerous graces, and

His salvation. Through the crucifixion of Jesus, all those who followed Him received salvation and were forgiven their sins. During the Age of Grace, Jesus was the name of God. In other words, the work of the Age of Grace was done principally under the name of Jesus. During the Age of Grace, God was called Jesus. He undertook a stage of new work beyond the Old Testament, and His work ended with the crucifixion. This was the entirety of His work. Therefore, during the Age of Law Jehovah was the name of God, and in the Age of Grace the name of Jesus represented God. During the last days, His name is Almighty God—the Almighty, who uses His power to guide man, conquer man, and gain man, and in the end, bring the age to its close. In every age, at every stage of His work, God's disposition is evident.

In the beginning, guiding man during the Old Testament Age of Law was like guiding the life of a child. Earliest mankind was newly born of Jehovah; they were the Israelites. They had no understanding of how to revere God or how to live on earth. Which is to say, Jehovah created mankind, that is, He created Adam and Eve, but He did not give them the faculties to understand how to revere Jehovah or follow the laws of Jehovah on earth. Without the direct guidance of Jehovah, no one could know this directly, for in the beginning man did not possess such faculties. Man only knew that Jehovah was God, but as for how to revere Him, what kind of conduct could be called revering Him, with what kind of mind one was to revere Him, or what to offer up in reverence of Him, man had absolutely no idea. Man only knew how to enjoy that which could be enjoyed among all the things created by Jehovah, but as for what kind of life on earth was worthy of a creature of God, man had no inkling whatsoever. Without someone to instruct them, without someone to guide them personally, this mankind would never have led a life properly befitting humanity, but would

only have been furtively held captive by Satan. Jehovah created mankind, that is to say, He created the ancestors of mankind, Eve and Adam, but He did not bestow upon them any further intellect or wisdom. Although they were already living on earth, they understood almost nothing. And so, Jehovah's work in creating mankind was only half finished, and was far from complete. He had only formed a model of man from clay and given it His breath, but without bestowing unto man sufficient willingness to revere Him. In the beginning, man was not of a mind to revere Him, or to fear Him. Man only knew how to listen to His words but was ignorant of the basic knowledge for life on earth and of the normal rules of human life. And so, although Jehovah created man and woman and finished the project of seven days, He by no means completed the creation of man, for man was but a husk, and lacked the reality of being human. Man only knew that it was Jehovah who had created mankind, but he had no inkling of how to abide by the words or the laws of Jehovah. And so, after mankind came into being, the work of Jehovah was far from over. He still had to fully guide mankind to come before Him, so that they might be able to live together on earth and revere Him, and so that they might be able, with His guidance, to enter upon the right track of a normal human life on earth. Only in this way was the work that had been principally conducted under the name of Jehovah fully completed; that is, only in this way was Jehovah's work of creating the world fully concluded. And so, having created mankind, He had to guide mankind's life on earth for several thousand years, in order that mankind might be able to abide by His decrees and laws, and partake in all the activities of a normal human life on earth. Only then was Jehovah's work fully complete. He undertook this work after creating mankind and continued it until the era of Jacob, at which time He made the twelve sons of Jacob into the twelve tribes of Israel. From that time onward, all the

people of Israel became the human race that was officially led by Him on earth, and Israel became the particular location on earth where He did His work. Jehovah made these people the first group of people on whom He officially did His work on earth, and He made the entire land of Israel the point of origin for His work, using them as the beginning of even greater work, so that all people born from Him on earth would know how to revere Him and how to live on earth. And so, the deeds of the Israelites became an example to be followed by the people of Gentile nations, and that which was said among the people of Israel became words to be listened to by the people of Gentile nations. For they were the first to receive the laws and commandments of Jehovah, and so too were they the first to know how to revere the ways of Jehovah. They were the ancestors of the human race who knew the ways of Jehovah, as well as the representatives of the human race chosen by Jehovah. When the Age of Grace arrived, Jehovah no longer guided man in this way. Man had sinned and abandoned himself to sin, and so He began to rescue man from sin. In this way, He reproached man until man had been thoroughly delivered from sin. In the last days, man has sunk to such a degree of depravity that the work of this stage can only be carried out through judgment and chastisement. Only in this way can the work be accomplished. This has been the work of several ages. In other words, God uses His name, His work, and the different images of God to divide age from age and make the transition between them; the name of God and His work represent His age and represent His work in every age. Supposing that the work of God in every age is always the same, and He is always called by the same name, how would man know Him? God must be called Jehovah, and apart from a God called Jehovah, anyone called by any other name is not God. Or else God can only be Jesus, and apart from the name of Jesus He may not be called by any other name; apart from Jesus, Jehovah is

not God, and Almighty God is not God either. Man believes it is true that God is almighty, but God is a God who is with man, and He must be called Jesus, for God is with man. To do this is to conform to doctrine, and to confine God to a certain scope. So, in every age, the work that God does, the name by which He is called, and the image that He assumes—the work He does in every stage all the way down to today—these do not follow a single regulation, and are not subject to any limitations whatsoever. He is Jehovah, but He is also Jesus, as well as Messiah, and Almighty God. His work can undergo gradual transformation, with corresponding changes in His name. No single name can fully represent Him, but all the names by which He is called are able to represent Him, and the work that He does in every age represents His disposition. Suppose that, when the last days arrive, the God that you behold is still Jesus, and He is moreover riding upon a white cloud, and He still has the appearance of Jesus, and the words that He speaks are still the words of Jesus: "You should love your neighbor as yourselves, you should fast and pray, love your enemies as you cherish your own life, forbear with others, and be patient and humble. You must do all of these things before you can become My disciples. And by doing all of these things, you may enter My kingdom." Would this not belong to the work of the Age of Grace? Would what He says not be the way of the Age of Grace? How would you feel if you were to hear these words? Would you not feel that this is still the work of Jesus? Would this not be duplicating it? Could man find enjoyment in this? You would feel that the work of God can only remain as it is now and progress no further. He has only so much power, and there is no more new work to do, and He has taken His power to its limit. Two thousand years before now was the Age of Grace, and two thousand years later He is still preaching the way of the Age of Grace, and is still making people repent. People would say, "God, You have only so

much power. I believed You to be so wise, and yet You know only forbearance and are concerned only with patience. You know only how to love Your enemy, and nothing more." In the mind of man, God would forever be as He was in the Age of Grace, and man would always believe that God is loving and compassionate. Do you think the work of God will always tread the same old ground? And so, in this stage of His work He shall not be crucified, and everything that you see and touch shall be unlike anything you have imagined or heard tell of. Today, God does not engage with the Pharisees, nor does He allow the world to know, and those who know Him are only you who follow Him, for He will not be crucified again. During the Age of Grace, Jesus preached openly throughout the land for the sake of His gospel work. He engaged with the Pharisees for the sake of the work of crucifixion; if He had not engaged with the Pharisees and those in power had never known of Him, how could He have been condemned, and then betrayed and nailed to the cross? And so, He engaged with the Pharisees for the sake of the crucifixion. Today, He does His work in secret in order to avoid temptation. In the two incarnations of God, the work and the significance are different, and the setting is also different, so how could the work He does be entirely the same?

Could the name of Jesus—"God with us"—represent God's disposition in its entirety? Could it fully articulate God? If man says that God can only be called Jesus and may not have any other name because God cannot change His disposition, these words are blasphemy indeed! Do you believe that the name Jesus, God with us, alone can represent God in His entirety? God may be called by many names, but among these many names, there is not one that is able to encapsulate all of God, not one that can fully represent God. And so, God has many names, but these many names cannot fully articulate God's disposition, for God's disposition is so rich that it

simply exceeds man's capacity to know Him. There is no way for man, using the language of mankind, to encapsulate God fully. Mankind has but a limited vocabulary with which to encapsulate all that they know of God's disposition: great, honored, wondrous, unfathomable, supreme, holy, righteous, wise, and so on. So many words! This limited vocabulary is incapable of describing the little that man has witnessed of God's disposition. Over time, many others added words that they thought better able to describe the fervor in their hearts: God is so great! God is so holy! God is so lovely! Today, human sayings such as these have reached their peak, yet man is still incapable of clearly expressing himself. And so, for man, God has many names, yet He has no one name, and this is because God's being is so bountiful, and the language of man so impoverished. One particular word or name does not have the capacity to represent God in His entirety, so do you think His name can be fixed? God is so great and so holy, yet you will not permit Him to change His name in each new age? Therefore, in every age in which God personally does His own work, He uses a name that befits the age in order to encapsulate the work that He intends to do. He uses this particular name, one that possesses temporal significance, to represent His disposition in that age. This is God using the language of mankind to express His own disposition. Even so, many people who have had spiritual experiences and have personally seen God nevertheless feel that this one particular name is incapable of representing God in His entirety—alas, this cannot be helped—so man no longer addresses God by any name, but simply calls Him "God." It is as though the heart of man is full of love and yet also beset with contradictions, for man does not know how to explain God. What God is is so bountiful that there is simply no way to describe it. There is no single name that can summarize God's disposition, and there is no single name that can describe all that God

has and is. If someone asks Me, “Exactly what name do You use?” I will tell them, “God is God!” Is that not the best name for God? Is it not the best encapsulation of God’s disposition? This being so, why do you spend so much effort seeking after the name of God? Why should you cudgel your brains, going without food and sleep, all for the sake of a name? The day will arrive when God is not called Jehovah, Jesus, or Messiah—He will simply be the Creator. At that time, all the names that He has taken on earth shall come to an end, for His work on earth will have come to an end, after which His names shall be no more. When all things come under the dominion of the Creator, what need has He of a highly appropriate yet incomplete name? Are you still seeking after God’s name now? Do you still dare to say that God is only called Jehovah? Do you still dare to say that God can only be called Jesus? Are you able to bear the sin of blasphemy against God? You should know that God originally had no name. He only took on one, or two, or many names because He had work to do and had to manage mankind. Whatever name He is called by—did He not freely choose it Himself? Would He need you—one of His creations—to decide it? The name by which God is called is a name that accords with what man is capable of apprehending, with the language of mankind, but this name is not something that man can encompass. You can only say that there is a God in heaven, that He is called God, that He is God Himself with great power, who is so wise, so exalted, so wondrous, so mysterious, and so almighty, and then you can say no more; this little bit is all you can know. This being so, can the mere name of Jesus represent God Himself? When the last days come, even though it is still God who does His work, His name has to change, for it is a different age.

God being the greatest throughout the universe and in the realm above, could He fully explain Himself using the image of a flesh? God clothes

Himself in this flesh in order to do one stage of His work. There is no particular significance to this image of the flesh, it bears no relation to the passing of ages, nor does it have anything to do with God's disposition. Why did Jesus not allow the image of Him to remain? Why did He not let man paint His image so that it could be passed on to later generations? Why did He not allow people to acknowledge that His image was the image of God? Although the image of man was created in the image of God, would it have been possible for the appearance of man to represent the exalted image of God? When God becomes flesh, He merely descends from heaven into a particular flesh. It is His Spirit that descends into a flesh, through which He does the work of the Spirit. It is the Spirit that is expressed in the flesh, and it is the Spirit who does His work in the flesh. The work done in the flesh fully represents the Spirit, and the flesh is for the sake of the work, but that does not mean that the image of the flesh is a substitute for the true image of God Himself; this is not the purpose or the significance of God become flesh. He becomes flesh only so that the Spirit may find a place to reside that suits His working, the better to achieve His work in the flesh, so that people can see His deeds, understand His disposition, hear His words, and know the wonder of His work. His name represents His disposition, His work represents His identity, but He has never said that His appearance in the flesh represents His image; that is merely a notion of man. And so, the crucial aspects of the incarnation of God are His name, His work, His disposition, and His gender. These are used to represent His management in this age. His appearance in the flesh bears no relation to His management, being merely for the sake of His work at the time. Yet it is impossible for God incarnate to have no particular appearance, and so He chooses the appropriate family to determine His appearance. If the appearance of God were to have representative significance, then all those who possess facial

features similar to His would also represent God. Would that not be an egregious mistake? The portrait of Jesus was painted by man in order that man might worship Him. At the time, the Holy Spirit gave no special instructions, and so man passed that imagined portrait on until today. In truth, according to God's original intention, man should not have done this. It is only the zeal of man that has caused the portrait of Jesus to remain until this day. God is Spirit, and man will never be capable of encompassing what His image is in the final analysis. His image can only be represented by His disposition. As for the appearance of His nose, of His mouth, of His eyes, and of His hair, these are beyond your capacity to encompass. When revelation came to John, he beheld the image of the Son of man: Out of His mouth was a sharp double-edged sword, His eyes were like flames of fire, His head and hair were white like wool, His feet were like polished bronze, and there was a golden sash around His chest. Although his words were extremely vivid, the image of God he described was not the image of a created being. What he saw was only a vision, and not the image of a person from the material world. John had seen a vision, but he had not witnessed the true appearance of God. The image of God's incarnate flesh, being the image of a created being, is incapable of representing God's disposition in its entirety. When Jehovah created mankind, He said He did so in His own image and created male and female. At that time, He said He made male and female in the image of God. Although the image of man resembles the image of God, this cannot be construed as meaning that the appearance of man is the image of God. Nor can you use the language of mankind to fully epitomize the image of God, for God is so exalted, so great, so wondrous and unfathomable!

When Jesus came to do His work, it was under the direction of the Holy Spirit; He did as the Holy Spirit wanted, and not according to the Old

Testament Age of Law or according to the work of Jehovah. Although the work that Jesus came to do was not to abide by the laws of Jehovah or the commandments of Jehovah, Their source was one and the same. The work that Jesus did represented the name of Jesus, and it represented the Age of Grace; as for the work done by Jehovah, it represented Jehovah, and it represented the Age of Law. Their work was the work of one Spirit in two different ages. The work that Jesus did could only represent the Age of Grace, and the work that Jehovah did could only represent the Old Testament Age of Law. Jehovah only guided the people of Israel and of Egypt, and of all the nations beyond Israel. The work of Jesus in the New Testament Age of Grace was the work of God under the name of Jesus as He guided the age. If you say that the work of Jesus was based upon that of Jehovah, that He did not initiate any new work, and that all He did was according to the words of Jehovah, according to the work of Jehovah and the prophecies of Isaiah, then Jesus would not be God become flesh. If He had conducted His work in this way, He would have been an apostle or a worker of the Age of Law. If it is as you say, then Jesus could not have launched an age, nor could He have done any other work. In the same way, the Holy Spirit must principally do His work through Jehovah, and except through Jehovah the Holy Spirit could not have done any new work. It is wrong for man to understand the work of Jesus in this way. If man believes that the work done by Jesus was done according to the words of Jehovah and the prophecies of Isaiah, then was Jesus God incarnate, or was He one of the prophets? According to this view, there would be no Age of Grace, and Jesus would not be the incarnation of God, for the work that He did could not represent the Age of Grace and could only represent the Old Testament Age of Law. There could only be a new age when Jesus came to do new work, to launch a new age, to break through the work previously

done in Israel, and to conduct His work not in accordance with the work done by Jehovah in Israel, or with His old rules, or in conformity to any regulations, but rather to do the new work that He should do. God Himself comes to launch the age, and God Himself comes to bring the age to an end. Man is incapable of doing the work of beginning the age and concluding the age. If Jesus did not bring the work of Jehovah to an end after He came, then that would be proof that He was merely a man and incapable of representing God. Precisely because Jesus came and concluded the work of Jehovah, continued the work of Jehovah and, moreover, carried out His own work, a new work, it proves that this was a new age, and that Jesus was God Himself. They did two distinctly different stages of work. One stage was carried out in the temple, and the other was conducted outside of the temple. One stage was to lead the life of man according to the law, and the other was to offer up a sin offering. These two stages of work were markedly different; this divides the new age from the old, and it is absolutely correct to say that they are two different ages. The location of Their work was different, and the content of Their work was different, and the objective of Their work was different. As such, they can be divided into two ages: the New and the Old Testaments, which is to say, the new and the old ages. When Jesus came He did not go into the temple, which proves that the age of Jehovah had ended. He did not enter the temple because the work of Jehovah in the temple had finished, and did not need to be done again, and to do it again would be to repeat it. Only by leaving the temple, beginning a new work and launching a new path outside of the temple, was He able to bring God's work to its zenith. If He had not gone out of the temple to do His work, the work of God would have stagnated upon the foundations of the temple, and there would never have been any new changes. And so, when Jesus came, He did not enter the temple, and did not

do His work in the temple. He did His work outside of the temple, and, leading the disciples, went about His work freely. God's departure from the temple to do His work meant that God had a new plan. His work was to be conducted outside of the temple, and it was to be new work that was unconstrained in the manner of its implementation. As soon as Jesus arrived, He brought the work of Jehovah during the age of the Old Testament to an end. Although They were called by two different names, it was the same Spirit that accomplished both stages of work, and the work that was done was continuous. As the name was different, and the content of the work was different, the age was different. When Jehovah came, that was the age of Jehovah, and when Jesus came, that was the age of Jesus. And so, with each coming, God is called by one name, He represents one age, and He launches a new path; and on each new path, He assumes a new name, which shows that God is always new and never old, and that His work never ceases to progress in a forward direction. History is always moving forward, and the work of God is always moving forward. For His six-thousand-year management plan to reach its end, it must keep progressing in a forward direction. Each day He must do new work, each year He must do new work; He must launch new paths, launch new eras, begin new and greater work, and along with these, bring new names and new work. From moment to moment, the Spirit of God is doing new work, never clinging to old ways or rules. Nor has His work ever stopped, but is coming to pass with each passing moment. If you say that the work of the Holy Spirit is immutable, then why did Jehovah ask the priests to serve Him in the temple, yet Jesus did not enter the temple despite the fact that, when He came, people also said that He was the high priest, and that He was of the house of David and also the high priest and the great King? And why did He not offer sacrifices? Entering the temple or not entering the temple

—is all this not the work of God Himself? If, as man imagines, Jesus will come again and, in the last days, still be called Jesus, and still come on a white cloud, descending among men in the image of Jesus: would that not be a repetition of His work? Is the Holy Spirit capable of clinging to the old? All that man believes are notions, and all that man understands is according to the literal meaning, and also according to his imagination; they are at odds with the principles of the work of the Holy Spirit, and do not conform to the intentions of God. God would not work in that way; God is not so foolish and stupid, and His work is not so simple as you imagine. Based on everything that man imagines, Jesus will come riding on a cloud and descend in your midst. You shall behold Him who, riding a cloud, shall tell you that He is Jesus. You shall also behold the nail marks in His hands, and shall know Him to be Jesus. And He shall save you again, and shall be your mighty God. He shall save you, bestow upon you a new name, and give each of you a white stone, after which you shall be allowed to enter the kingdom of heaven and be received into paradise. Are such beliefs not the notions of man? Does God work according to the notions of man, or does He work counter to the notions of man? Do not the notions of man all derive from Satan? Has not all of man been corrupted by Satan? If God did His work according to the notions of man, would He not then become Satan? Would He not be of the same kind as His own creations? Since His creations have now been so corrupted by Satan that man has become Satan's embodiment, if God were to work in accordance with the things of Satan, would He not then be in league with Satan? How can man fathom the work of God? Therefore, God would never work according to the notions of man, and would never work in the ways you imagine. There are those who say that God Himself said that He would arrive on a cloud. It is true that God said so Himself, but do you not know that no man can fathom the

mysteries of God? Do you not know that no man can explain the words of God? Are you certain, beyond a shadow of a doubt, that you were enlightened and illuminated by the Holy Spirit? Surely it was not that the Holy Spirit showed you in such a direct manner? Was it the Holy Spirit who instructed you, or did your own notions lead you to think so? You said, "This was said by God Himself." But we cannot use our own notions and minds to measure the words of God. As for the words spoken by Isaiah, can you with absolute certainty explain his words? Do you dare to explain his words? Since you do not dare to explain the words of Isaiah, why do you dare to explain the words of Jesus? Who is more exalted, Jesus or Isaiah? Since the answer is Jesus, why do you explain the words spoken by Jesus? Would God tell you of His work in advance? Not a single creature can know, not even the messengers in heaven, nor the Son of man, so how could you know? Man is too lacking. What is crucial for you now is to know the three stages of work. From the work of Jehovah to that of Jesus, and from the work of Jesus to that of this current stage, these three stages cover in a continuous thread the entire gamut of God's management, and they are all the work of one Spirit. Since the creation of the world, God has always been at work managing mankind. He is the Beginning and the End, He is the First and the Last, and He is the One who begins an age and the One who brings the age to an end. The three stages of work, in different ages and different locations, are unmistakably the work of one Spirit. All those who separate these three stages stand in opposition to God. Now, it behooves you to understand that all the work from the first stage until today is the work of one God, the work of one Spirit. Of this there can be no doubt.

The Mystery of the Incarnation (2)

At that time when Jesus worked in Judea, He did so openly, but now, I work and speak among you in secret. The unbelievers are completely unaware of it. My work among you is closed to those on the outside. These words, these chastisements and judgments, are known only to you and no others. All of this work is carried out in your midst and unveiled only to you; none among the unbelievers knows of this, for the time has not yet come. These people here are near to being made complete after enduring chastisements, but those on the outside know nothing of this. This work is much too hidden! To them, God become flesh is hidden, but to those in this stream, one can say that He is open. Although in God all is open, all is revealed, and all is set free, this is only true for those who believe in Him; as far as the rest, the unbelievers, are concerned, nothing is made known. The work that is currently being done among you and in China is strictly closed off, in order to keep them from knowing. Should they become aware of this work, then all they would do is condemn it and subject it to persecution. They would not believe in it. To work in the nation of the great red dragon, this most backward of places, is no easy task. If this work were to be put out into the open, it would be impossible to continue. This stage of work simply cannot be carried out in this place. If this work were to be carried out in the open, how could they allow it to go forward? Would this not put the work under even greater risk? If this work were not concealed, but rather carried out as in the time of Jesus, when He spectacularly healed the sick and cast out demons, then would it not have long ago been “seized upon” by the devils? Would they be able to tolerate the existence of God? If I were to now enter into the synagogues to preach and lecture man, then would I not have long ago been dashed to pieces? And if this had happened,

how could My work have continued to be carried out? The reason that no signs and wonders are openly manifested at all is for the sake of concealment. So, to unbelievers, My work cannot be seen, known, or discovered. If this stage of work were to be done in the same manner as that of Jesus in the Age of Grace, it could not be so steady as it now is. So, to work secretly in this way is of benefit to you and to the work as a whole. When God's work on earth comes to an end, that is, when this secret work concludes, then this stage of work will burst into the open. All will know that there are a group of overcomers in China; all will know that God become flesh is in China and that His work has come to an end. Only then will it dawn on man: Why is it that China has yet to show decline or collapse? It turns out that God is personally carrying out His work in China and has perfected a group of people into overcomers.

God become flesh only manifests Himself to a portion of the people who follow Him during this period when He personally carries out His work, and not to all creatures. He became flesh only to complete one stage of His work, and not for the sake of showing man His image. However, His work must be carried out by Himself, thus it is necessary for Him to do so in the flesh. When this work concludes, He will depart from the human world; He cannot remain for the long term among mankind for fear of standing in the way of the work to come. What He manifests to the multitude is only His righteous disposition and all His deeds, and not the image of when He twice became flesh, for the image of God can only be shown through His disposition, and cannot be replaced by the image of His incarnate flesh. The image of His flesh is shown only to a limited number of people, only to those who follow Him as He works in the flesh. This is why the work being carried out now is done so in secret. In the same way, Jesus only showed Himself to the Jews when He did His work, and never publicly

showed Himself to any other nation. Thus, once He had completed His work, He promptly departed from the human world and did not stay; afterward, it was not He, this image of man, who showed Himself to man, but the Holy Spirit who carried out the work directly. Once the work of God become flesh is completely finished, He will depart from the mortal world, and never again will He do any work similar to what He did when He was in flesh. After this, the work is all done directly by the Holy Spirit. During this period, man is hardly able to see the image of His fleshly body; He does not show Himself to man at all, but remains forever hidden. The time for the work of God become flesh is limited. It is carried out in a specific age, period, nation, and among specific people. This work represents only the work during the period of God's incarnation; it is representative of an age, and it represents the work of the Spirit of God in one particular age, and not the entirety of His work. Therefore, the image of God become flesh will not be shown to all peoples. What is shown to the multitude is the righteousness of God and His disposition in its entirety, rather than His image when He twice became flesh. It is neither the one single image that is shown to man, nor the two images combined. Therefore, it is imperative that God's incarnate flesh should depart the earth upon completion of the work that He needs to do, for He comes only to do the work He ought to do, and not to show people His image. Even though the significance of the incarnation has already been fulfilled by God twice becoming flesh, still He will not openly manifest Himself to any nation that has never before seen Him. Jesus will never again show Himself to the Jews as the Sun of righteousness, nor will He stand atop the Mount of Olives and appear to all peoples; all the Jews have seen is the portrait of Jesus during His time in Judea. This is because the work of Jesus in His incarnation ended two thousand years ago; He will not return to Judea in the image of a Jew, much

less show Himself in the image of a Jew to any of the Gentile nations, for the image of Jesus become flesh is merely the image of a Jew, and not the image of the Son of man that John saw. Even though Jesus promised His followers that He would come again, He will not simply show Himself in the image of a Jew to all those in Gentile nations. You ought to know that the work of God become flesh is to open up an age. This work is limited to a few years, and He cannot complete all the work of the Spirit of God, just as the image of Jesus as a Jew could represent only the image of God as He worked in Judea, and He could only do the work of crucifixion. During the period when Jesus was in the flesh, He could not do the work of bringing the age to an end or destroying mankind. Therefore, after He had been crucified and had concluded His work, He ascended to the highest height and forever concealed Himself from man. From then on, those faithful believers from the Gentile nations were unable to see the manifestation of the Lord Jesus, but only the portrait of Him that they had pasted on the wall. This portrait is but one drawn by man, and not the image of God as He shows Himself to man. God will not openly show Himself to the multitude in the image of when He twice became flesh. The work He does among mankind is to allow them to understand His disposition. All this is shown to man by means of the work of the different ages; it is accomplished through the disposition He has made known and the work that He has done, rather than through the manifestation of Jesus. That is to say, the image of God is made known to man not through the incarnate image, but rather through the work carried out by the incarnate God who has both image and form; and through His work, His image is shown and His disposition is made known. This is the significance of the work He wishes to do in the flesh.

Once the work of God's two incarnations comes to an end, He will begin to show His righteous disposition throughout all the nations of

unbelievers, allowing the multitude to see His image. He will manifest His disposition and by this means make clear the ends of the different categories of man, thereby bringing the old age entirely to an end. The reason why His work in the flesh does not extend over a great expanse (just as Jesus worked only in Judea, and today I work only among you) is because His work in the flesh has boundaries and limits. He is merely carrying out a short period of work in the image of an ordinary and normal flesh; He is not using this incarnate flesh to do the work of eternity or the work of appearing to the peoples of the nations of unbelievers. The work in the flesh can only be limited in scope (such as working only in Judea or only among you), and then, by means of the work carried out within these boundaries, its scope can then be expanded. Of course, the work of expansion is to be carried out directly by His Spirit and will then no longer be the work of His incarnate flesh. For the work in the flesh has boundaries and does not extend to all corners of the universe—this it cannot accomplish. Through the work in the flesh, His Spirit carries out the work that is to follow. Therefore, the work done in the flesh is of an inaugural nature that is carried out within certain boundaries; after this, it is His Spirit that carries on with this work, and He does so moreover in an expanded scope.

God comes to work on earth only in order to guide the age; He means only to open up a new age and bring the old one to an end. He has not come to live out the course of a man's life on earth, to experience for Himself the joys and sorrows of life of the human world, or to perfect a certain person by His hand or personally watch a certain person as he grows. This is not His work; His work is merely to begin the new age and bring an end to the old. That is, He will in person begin an age, in person bring the other to an end, and defeat Satan by carrying out His work in person. Each time He carries out His work in person, it is as if He is putting a foot onto the

battleground. First, He vanquishes the world and prevails over Satan while in the flesh; He takes possession of all glory and raises the curtain on the entirety of the work of the two thousand years, making it so that all people on earth have the right path to tread and a life of peace and joy to live. However, God cannot live with man on earth for long, for God is God, and unlike man after all. He cannot live the lifetime of a normal person, that is, He cannot reside on earth as a person who is nothing out of the ordinary, for He has only a minimal part of the normal humanity of a normal person to sustain His human life. In other words, how could God start a family, have a career, and raise children on earth? Would this not be a disgrace to Him? That He is endowed with normal humanity is only for the purpose of carrying out work in a normal manner, not to enable Him to have a family and career as a normal person would. His normal sense, normal mind, and the normal feeding and clothing of His flesh are sufficient to prove that He has a normal humanity; there is no need for Him to have a family or a career in order to prove that He is furnished with a normal humanity. This would be completely unnecessary! God's coming to earth is the Word becoming flesh; He is simply allowing man to understand His word and to see His word, that is, allowing man to see the work carried out by the flesh. His intention is not for people to treat His flesh in a certain way, but only for man to be obedient to the end, that is, to obey all words that issue forth from His mouth, and to submit to all the work that He does. He is merely working in the flesh; He is not intentionally asking for man to exalt the greatness and holiness of His flesh, but is instead showing man the wisdom of His work and all the authority He wields. Therefore, even though He has an outstanding humanity, He makes no announcements, and focuses only on the work that He should do. You should know why it is that God became flesh and yet does not publicize or testify to His normal humanity, but

instead simply carries out the work that He wishes to do. Therefore, all that you can see from the incarnate God is what He divinely is; this is because He never proclaims what He humanly is for man to emulate. Only when man leads people does he speak of what he humanly is, the better to gain their admiration and conviction and thereby attain leadership of others. In contrast, God conquers man through His work alone (that is, work unattainable to man); it is immaterial whether He is admired by man or makes man adore Him. All He does is to instill in man a feeling of reverence for Him or a sense of His unfathomability. God has no need of impressing man; all He needs is for you to revere Him once you have witnessed His disposition. The work God does is His own; it cannot be done by man in His stead, nor can it be attained by man. Only God Himself can do His own work and usher in a new age to lead man into new lives. The work He does is to enable man to come into possession of a new life and enter into a new age. The rest of the work is handed over to those with normal humanity who are admired by others. Therefore, in the Age of Grace, He completed the work of two thousand years in just three and a half years out of His thirty-three years in the flesh. When God comes to earth to carry out His work, He always completes the work of two thousand years or of an entire age within the shortest span of a few years. He does not tarry, and He does not delay; He simply condenses the work of many years so that it is completed within just a few short years. This is because the work He does in person is wholly for the sake of opening up a new way out and leading a new age.

The Mystery of the Incarnation (4)

You should know of the story behind the Bible and of its making. This knowledge does not belong to those who have not accepted the new work of God. They do not know. If you were to speak plainly of these matters of essence to them, they would no longer be sticklers about the Bible with you. They are constantly digging into what has been prophesied: Has this statement come to pass? Has that statement come to pass? Their acceptance of the gospel is in accordance with the Bible, and they preach the gospel according to the Bible. Their belief in God rests on the words of the Bible; without the Bible, they will not believe in God. This is the manner in which they live, subjecting the Bible to petty scrutiny. When they once again come digging into the Bible and ask you for explanations, you say, “First, let us not verify each statement. Instead, let us look at how the Holy Spirit works. Let us take the path we walk and compare it with the truth to see if this path is indeed the work of the Holy Spirit, and let us use the work of the Holy Spirit to check whether such a path is correct. As for whether this statement or that statement has come to pass as foretold, we humans should not stick our noses into it. It is better for us to speak instead of the work of the Holy Spirit and the latest work that God has been doing.” The prophecies in the Bible are words of God transmitted at the time by the prophets and words written by men whom God used, having obtained inspiration; only God Himself can explain those words, only the Holy Spirit can make known the meaning of those words, and only God Himself can break the seven seals and open the scroll. You say: “You are not God, and neither am I, so who dares lightly to explain the words of God? Do you dare to explain those words? Even if the prophets Jeremiah, John and Elijah were to come, they would not dare to try and explain those words, for they are not the Lamb.

Only the Lamb can break the seven seals and open the scroll, and none other can explain His words. I dare not usurp the name of God, much less attempt to explain God's words. I can only be one who obeys God. Are you God? None of God's creatures dare to open the scroll or explain those words, and so I dare not explain them either. You had better not attempt to explain them. No one should try to explain them. Let us talk about the work of the Holy Spirit; this much man can do. I know a little of the work of Jehovah and Jesus, but as I have no personal experience of such work, I can only speak of it to a slight extent. As for the meaning of the words that Isaiah or Jesus spoke in their time, I will make no explanation. I do not study the Bible, but rather I follow the present work of God. You actually regard the Bible as the little scroll, but is it not something that only the Lamb can open? Apart from the Lamb, who else can open it? You are not the Lamb, and even less do I dare claim to be God Himself, so let us not analyze the Bible or subject it to petty scrutiny. Far better to discuss the work done by the Holy Spirit, that is, the present work done by God Himself. Let us see what the principles by which God works are and what the essence of His work is, using these to verify whether the path we walk on today is right, and in this way make certain of it." If you wish to preach the gospel, particularly to those in the religious world, you must understand the Bible and have a mastery of its inside story; otherwise, there is no way for you to preach the gospel. Once you have mastered the bigger picture, and cease to scrutinize the dead words of the Bible in a petty way, but speak only of the work of God and the truth of life, then you shall be able to gain those who seek with a true heart.

Jehovah's work, the laws He put in place, and the principles by which He guided men in living their lives, the content of the work He did in the Age of Law, the significance of Him putting His laws in place, the

significance of His work to the Age of Grace, and what work God does in this final stage: these are things that you should understand. The first stage is the work of the Age of Law, the second the work of the Age of Grace, and the third the work of the last days. You must be clear about these stages of God's work. From beginning to end, there are three stages in total. What is the essence of each stage of work? How many stages are carried out in the work of the six-thousand-year management plan? How are these stages carried out, and why is each carried out in its particular way? These are all crucial questions. The work of each age has representational value. What work did Jehovah carry out? Why did He do it in that particular way? Why was He called Jehovah? Again, what work did Jesus carry out in the Age of Grace, and in what manner did He do it? Which aspects of God's disposition are represented by each stage of work and each age? Which aspects of His disposition were expressed in the Age of Law? And which in the Age of Grace? And which in the final age? These are essential questions that you must be clear about. The whole of God's disposition has been revealed in the course of the six-thousand-year management plan. It is not revealed only in the Age of Grace, nor only in the Age of Law, even less so only in this period of the last days. The work carried out in the last days represents judgment, wrath, and chastisement. The work carried out in the last days cannot replace the work of the Age of Law or that of the Age of Grace. However, the three stages, interconnecting, form one entity, and all are the work of one God. Naturally, the execution of this work is divided into separate ages. The work done in the last days brings everything to a close; that done in the Age of Law was the work of commencement; and that done in the Age of Grace was the work of redemption. As for the visions of the work in this entire six-thousand-year management plan, no one is able to gain insight or understanding, and these visions remain

riddles. In the last days, only the work of the word is carried out in order to usher in the Age of Kingdom, but it is not representative of all the ages. The last days are no more than the last days and no more than the Age of Kingdom, and they do not represent the Age of Grace or the Age of Law. It is just that, during the last days, all the work in the six-thousand-year management plan is revealed to you. This is the unveiling of the mystery. This kind of mystery is something that can be unveiled by no man. No matter how great an understanding man has of the Bible, it remains nothing more than words, for man does not understand the essence of the Bible. In reading the Bible, man may understand some truths, explain some words, or subject some famous passages and chapters to his petty scrutiny, but he will never be able to extricate the meaning contained within those words, for all man sees are dead words, not the scenes of the work of Jehovah and of Jesus, and man has no way of unraveling the mystery of this work. Therefore, the mystery of the six-thousand-year management plan is the greatest mystery, the most profoundly hidden, and wholly unfathomable to man. No one can directly grasp the will of God, unless God Himself explains and reveals it to man; otherwise, these things will forever remain riddles to man, remaining forever sealed mysteries. Never mind those in the religious world; if you had not been told today, you would not have grasped it either. This work of six thousand years is more mysterious than all the prophecies of the prophets. It is the greatest mystery from creation to the present, and no one among the prophets throughout the ages has ever been able to fathom it, for this mystery is only unveiled in the final age and has never before been revealed. If you can grasp this mystery, and if you are able to receive it in its entirety, then all religious persons will be vanquished by this mystery. Only this is the greatest of visions; it is that which man longs most keenly to grasp but it is also that which is most unclear to him.

When you were in the Age of Grace, you did not know what the work done by Jesus or that done by Jehovah was about. People did not understand why Jehovah set forth laws, why He asked the multitude to keep the laws or why the temple had to be built, and still less did people understand why the Israelites were led from Egypt into the wilderness and then on to Canaan. It was not until this day that these matters have been revealed.

The work in the last days is the final stage of the three. It is the work of another new age and does not represent the entirety of the work of management. The six-thousand-year management plan is divided into three stages of work. No one stage alone can represent the work of the three ages, but only one part of a whole. The name Jehovah cannot represent the whole of God's disposition. The fact that He carried out His work in the Age of Law does not prove that God can only be God under the law. Jehovah set forth laws for man and handed down commandments to him, asking man to build the temple and the altars; the work He did represents only the Age of Law. This work that He did does not prove that God is only a God who asks man to keep the law, or that He is the God in the temple, or that He is the God before the altar. To say this would be untrue. The work done under the law can only represent one age. Therefore, if God only did the work in the Age of Law, then man would confine God within the following definition, saying, "God is the God in the temple, and, in order to serve God we must put on priestly robes and enter the temple." If the work in the Age of Grace had never been carried out and the Age of Law had continued until the present, man would not know that God is also merciful and loving. If the work in the Age of Law had not been done, and instead only the work in the Age of Grace, then all man would know is that God can only redeem man and forgive man's sins. Man would know only that He is holy and innocent, and that for man's sake He is able to sacrifice Himself and be crucified.

Man would know only these things but have no understanding of anything else. Each age therefore represents one part of God's disposition. As for which aspects of God's disposition are represented in the Age of Law, which in the Age of Grace, and which in this present stage: only when all three stages have been integrated into one whole can they reveal the entirety of God's disposition. Only when man has come to know all three stages can he understand it fully. None of the three stages can be omitted. You will only see the disposition of God in its entirety after coming to know these three stages of work. The fact that God completed His work in the Age of Law does not prove that He is only the God under the law, and the fact that He completed His work of redemption does not mean that God will forever redeem mankind. These are all conclusions drawn by man. The Age of Grace having come to an end, you cannot then say that God belongs only to the cross and that the cross alone represents the salvation of God. To do so would be to define God. In the present stage, God is mainly doing the work of the word, but you cannot say then that God has never been merciful to man and that all He has brought is chastisement and judgment. The work in the last days lays bare the work of Jehovah and Jesus and all mysteries not understood by man, so as to reveal the destination and the end of mankind and end all the work of salvation among mankind. This stage of work in the last days brings everything to a close. All mysteries not understood by man need to be unraveled to allow man to plumb them to their depths and have a completely clear understanding in his heart. Only then can the human race be classed according to kind. Only after the six-thousand-year management plan is completed will man come to understand the disposition of God in its entirety, for His management will then have come to an end. Now that you have experienced the work of God in the final age, what is the disposition of God? Do you dare say that God is the God who merely speaks words and

no more? You would not dare render such a conclusion. Some would say that God is the God who unveils mysteries, that God is the Lamb and the One who breaks the seven seals. But no one dares to render such a conclusion. Others might say that God is the incarnate flesh, but this would still not be correct. Still others might say that God incarnate only speaks words and does not work signs and wonders, but you would dare even less to speak in this way, for Jesus became flesh and worked signs and wonders, so you would not dare to define God so lightly. All of the work done throughout the six-thousand-year management plan has only now come to a close. Only after all of this work has been revealed to man and carried out in the midst of mankind will humanity know all of God's disposition and what He has and is. When the work of this stage has been fully completed, all mysteries not understood by man shall have been revealed, all truths previously not understood shall have been made clear, and the human race shall have been told of their future path and destination. This is the whole of the work that is to be done in the present stage. Even though the path that man walks today is also the path of the cross and the path of suffering, what man practices, and what he eats, drinks and enjoys today are greatly different from that which fell to man under the law and in the Age of Grace. What is asked of man this day is unlike that in the past and even more unlike that asked of man in the Age of Law. Now, what was asked of man under the law when God was doing His work in Israel? It was no more than that man should keep the Sabbath and the laws of Jehovah. No one was to labor on the Sabbath or transgress the laws of Jehovah. But it is not so now. On the Sabbath, man works, gathers, and prays as usual, and no restrictions are imposed on him. Those in the Age of Grace had to be baptized, and they were further asked to fast, break bread, drink wine, cover their heads and wash the feet of others for them. Now, these rules have been abolished, but

greater demands are made of man, for the work of God grows ever deeper and the entry of man reaches ever higher. In the past, Jesus laid His hands upon man and prayed, but now that everything has been said, what is the use of the laying on of hands? Words alone can achieve results. When He laid His hands upon man in the past, it was to bless man and also to heal him of his diseases. This was how the Holy Spirit worked at that time, but it is not so now. Now the Holy Spirit uses words in order to work and achieve results. His words have been made clear to you, and you should put them into practice just as you have been told. His words are His will; they are the work He wishes to do. Through His words, you will understand His will and that which He asks you to attain, and you may just put His words into practice directly without any need for the laying on of hands. Some may say, "Lay Your hands upon me! Lay Your hands upon me that I may receive Your blessing and that I may partake of You." All these are outdated practices from the past, now obsolete, for the age has changed. The Holy Spirit works in accordance with the age, neither at random nor in conformity to set rules. The age has changed, and a new age necessarily brings with it new work. This is true of every stage of work, and so His work is never repeated. In the Age of Grace, Jesus did a fair amount of that kind of work, such as healing sickness, casting out demons, laying His hands upon man to pray for him, and blessing man. However, to do so again would be meaningless in the present day. The Holy Spirit worked in that way at the time, for it was the Age of Grace, and there was sufficient grace for man to enjoy. No payment of any kind was asked of him, and so long as he had faith, he would receive grace. All were treated very graciously. Now the age has changed, and the work of God has progressed further; it is through chastisement and judgment that the rebelliousness of man and the unclean things within man will be purged away. That stage being the stage

of redemption, it behooved God to work in that way, showing enough grace for man to enjoy, so that man might be redeemed from sin and, by means of grace, be forgiven his sins. This present stage is to expose the unrighteousness within man by means of chastisement, judgment, the smiting of words, as well as the discipline and revelation of words, so that humanity may afterward be saved. This is work more in-depth than redemption. The grace in the Age of Grace was sufficient for man's enjoyment; now that man has already experienced this grace, he is no longer to enjoy it. This work is now past its time and is no longer to be done. Now man is to be saved through the judgment of the word. After man is judged, chastised, and refined, his disposition is thereby changed. Is this not all because of the words I have spoken? Each stage of work is done in line with the progress of the whole human race and with the age. The work is all significant, and it is all done for the sake of the final salvation, that mankind may have a good destination in the future, and that humanity may be classed according to kind in the end.

The work of the last days is to speak words. Great changes can be effected in man by means of words. The changes now effected in these people upon their accepting these words are much greater than those effected in people upon their accepting the signs and wonders of the Age of Grace. For, in the Age of Grace, the demons were cast out from man with the laying on of hands and prayer, but the corrupt dispositions within man still remained. Man was healed of his sickness and forgiven his sins, but as for just how man was to be purged of the corrupt satanic dispositions within him, this work had yet to be done. Man was only saved and forgiven his sins for his faith, but the sinful nature of man was not extirpated and still remained within him. The sins of man were forgiven through the agency of the incarnate God, but this did not mean that man no longer had sin within

him. The sins of man could be forgiven through the sin offering, but as for just how man can be made to sin no more, and how his sinful nature may be extirpated completely and transformed, he has no way of solving this problem. The sins of man were forgiven, and this is because of the work of God's crucifixion, but man continued to live within his corrupt satanic disposition of old. This being so, man must be completely saved from his corrupt satanic disposition, so that his sinful nature may be completely extirpated, never to develop again, thus enabling the disposition of man to be transformed. This would require man to grasp the path of growth in life, to grasp the way of life, and to grasp the way to change his disposition. Furthermore, it would require man to act in accordance with this path, so that his disposition may gradually be changed and he may live under the shining of the light, so that all that he does may be in accord with the will of God, so that he may cast away his corrupt satanic disposition, and so that he may break free from Satan's influence of darkness, thereby emerging fully from sin. Only then will man receive complete salvation. At the time that Jesus was doing His work, man's knowledge of Him was still vague and unclear. Man always believed Him to be the son of David, and proclaimed Him to be a great prophet, the benevolent Lord who redeemed man's sins. Some, on the strength of their faith, were healed just from touching the edge of His garment; the blind could see and even the dead could be restored to life. However, man was unable to discover the corrupt satanic disposition deeply rooted within himself, neither did he know how to cast it away. Man received much grace, such as the peace and happiness of the flesh, the faith of one member bringing blessing on an entire family, the healing of sickness, and so on. The rest were the good deeds of man and his godly appearance; if someone could live on the basis of these, they were considered an acceptable believer. Only believers of this kind could enter

heaven after death, which meant that they were saved. But, in their lifetime, these people did not understand at all the way of life. All they did was to commit sins and then confess their sins in a constant cycle without any path to change their disposition: Such was the condition of man in the Age of Grace. Has man received complete salvation? No! Therefore, after that stage of work was finished, there still remained the work of judgment and chastisement. This stage is to make man pure by means of the word, and thereby give him a path to follow. This stage would not be fruitful or meaningful if it continued with the casting out of demons, for it would fail to extirpate man's sinful nature, and man would come to a standstill at the forgiveness of his sins. Through the sin offering, man has been forgiven his sins, for the work of the crucifixion has already come to an end and God has prevailed over Satan. But the corrupt disposition of man still remaining within him, man can still sin and resist God, and God has not gained mankind. That is why in this stage of work God uses the word to expose the corrupt disposition of man, causing him to practice in accordance with the right path. This stage is more meaningful than the previous one, as well as more fruitful, for now it is the word that directly supplies man's life and enables the disposition of man to be completely renewed; it is a much more thorough stage of work. Therefore, the incarnation in the last days has completed the significance of God's incarnation and completely finished God's management plan for man's salvation.

God's saving of man is not done directly using the method of the Spirit and the identity of the Spirit, for His Spirit can neither be touched nor seen by man, neither can man draw near. If He tried to save man directly using the perspective of the Spirit, man would be unable to receive His salvation. If God did not put on the outward form of a created man, there would be no way for man to receive this salvation. For man has no way of approaching

Him, much as no one was able to go near the cloud of Jehovah. Only by becoming a created human being, that is, only by putting His word into the body of flesh that He is about to become, can He personally work the word into all who follow Him. Only then can man personally see and hear His word, and moreover enter into possession of His word, and by this means come to be fully saved. If God did not become flesh, no one of flesh and blood would be able to receive such great salvation, nor would a single person be saved. If the Spirit of God worked directly in the midst of mankind, all humanity would be struck down, or else, with no way of coming into touch with God, they would be completely carried away captive by Satan. The first incarnation was to redeem man from sin, to redeem him by means of the fleshly body of Jesus, that is, He saved man from the cross, but the corrupt satanic disposition still remained within man. The second incarnation is no longer to serve as a sin offering but rather to save fully those who were redeemed from sin. This is done so that those who have been forgiven may be delivered from their sins and made fully clean, and by attaining a changed disposition, break free of Satan's influence of darkness and return before the throne of God. Only in this way can man be fully sanctified. After the Age of Law had come to an end, and beginning with the Age of Grace, God began the work of salvation, which continues until the last days when, in judging and chastising the human race for their rebelliousness, He will completely purify mankind. Only then will God conclude His work of salvation and enter into rest. Therefore, in the three stages of work, only twice has God become flesh to carry out His work among man Himself. That is because only one in the three stages of work is to guide men in leading their lives, while the other two consist of the work of salvation. Only by becoming flesh can God live alongside man, experience the suffering of the world, and live in a normal body of flesh.

Only in this way can He supply men with the practical way that they need as created beings. It is through the incarnation of God that man receives full salvation from God, and not directly from heaven in answer to his prayers. For, man being of flesh and blood, he has no way of seeing the Spirit of God, much less of approaching His Spirit. All that man can come into contact with is God's incarnate flesh, and only by means of this is man able to grasp all the ways and all the truths and receive full salvation. The second incarnation will be sufficient to purge away the sins of man and to fully purify him. Hence, with the second incarnation, the entirety of God's work in the flesh will be brought to a close and the significance of God's incarnation be made complete. Thenceforth, the work of God in the flesh will have entirely come to an end. After the second incarnation, He will not become flesh a third time for His work. For His entire management will have come to an end. The incarnation of the last days will have fully gained His chosen people, and humanity in the last days will all have been classed according to kind. He will no longer do the work of salvation, nor will He return to the flesh to carry out any work. In the work of the last days, the word is mightier than the manifestation of signs and wonders, and the authority of the word surpasses that of signs and wonders. The word exposes all the corrupt dispositions buried deep in the heart of man. You have no way of recognizing them on your own. When they are laid bare before you through the word, you will naturally come to discover them; you will not be able to deny them, and you will be utterly convinced. Is this not the authority of the word? This is the result achieved by the work of the word today. Therefore, it is not through the healing of sickness and casting out of demons that man can be fully saved from his sins, nor can he be made fully complete by the manifestation of signs and wonders. The authority to heal sickness and cast out demons only gives man grace, but

the flesh of man still belongs to Satan and the corrupt satanic disposition still remains within man. In other words, that which has not been made clean still pertains to sin and to filth. Only after he has been made clean through the agency of the word can man be gained by God and become sanctified. When the demons were cast out of man and he was redeemed, this meant only that he was wrested out of Satan's hands and returned to God. However, without being made clean or changed by God, he remains as corrupt man. Within man still exist filth, opposition, and rebelliousness; man has only returned to God through His redemption, but he has not the slightest knowledge of God and is still capable of resisting and betraying Him. Before man was redeemed, many of Satan's poisons had already been planted within him and, after thousands of years of being corrupted by Satan, he has within him an established nature that resists God. Therefore, when man has been redeemed, it is nothing more than a case of redemption in which man is bought at a high price, but the poisonous nature within him has not been eliminated. Man that is so defiled must undergo a change before becoming worthy to serve God. By means of this work of judgment and chastisement, man will fully come to know the filthy and corrupt essence within his own self, and he will be able to change completely and become clean. Only in this way can man become worthy to return before the throne of God. All the work done this day is so that man can be made clean and be changed; through judgment and chastisement by the word, as well as through refinement, man can purge away his corruption and be made pure. Rather than deeming this stage of work to be that of salvation, it would be more apt to say it is the work of purification. In truth, this stage is that of conquest as well as the second stage in the work of salvation. It is through judgment and chastisement by the word that man arrives at being gained by God, and it is through the use of the word to refine, judge, and

disclose that all of the impurities, notions, motives, and individual aspirations within man's heart are completely revealed. For all that man may have been redeemed and forgiven of his sins, it can only be considered as God not remembering the transgressions of man and not treating man in accordance with his transgressions. However, when man, who lives in a body of flesh, has not been set free from sin, he can only continue to sin, endlessly revealing his corrupt satanic disposition. This is the life that man leads, an endless cycle of sinning and being forgiven. The majority of mankind sin in the day only to confess in the evening. This way, even though the sin offering is forever effective for man, it will not be able to save man from sin. Only half the work of salvation has been completed, for man still has a corrupt disposition. For instance, when people realized that they were descended from Moab, they brought forth words of complaint, ceased to pursue life, and became utterly negative. Does this not show that humanity is still unable to fully submit under the dominion of God? Is this not precisely their corrupt satanic disposition? When you were not being subjected to chastisement, your hands were raised higher than all others, even that of Jesus. And you cried out in a loud voice: "Be a beloved son of God! Be an intimate of God! We would rather die than bow down to Satan! Revolt against the old Satan! Revolt against the great red dragon! May the great red dragon fall abjectly from power! May God make us complete!" Your cries were louder than all others. But then came the time of chastisement and, once again, the corrupt disposition of humanity was revealed. Then, their cries ceased, and their resolution failed. This is the corruption of man; running deeper than sin, it is something planted by Satan and deeply rooted within man. It is not easy for man to become aware of his sins; he has no way of recognizing his own deeply rooted nature, and he must rely on judgment by the word in order to achieve this result. Only thus

can man gradually be changed from this point onward. Man shouted thus in the past because he had no understanding of his inherent corrupt disposition. These are the impurities that exist within man. Throughout such a long period of judgment and chastisement, man lived in an atmosphere of tension. Was this not all achieved through the agency of the word? Did you not also cry out with a very loud voice prior to the trial of the service-doers? "Enter the kingdom! All those who accept this name shall enter into the kingdom! All shall partake of God!" When the trial of the service-doers came, you no longer cried out. At the very beginning, all cried out, "Oh God! Wherever You place me, I shall submit to being steered by You." Upon reading the words of God, "Who will be My Paul?" people said, "I am willing!" Then they saw the words, "And what of the faith of Job?" and said, "I am willing to take upon myself the faith of Job. God, please put me to the test!" When the trial of the service-doers came, they collapsed at once and could hardly stand up again. After that, little by little, the impurities in their heart gradually diminished. Was this not achieved through the word? So, what you have experienced today are results achieved through the word, even greater than those achieved through Jesus' working of signs and wonders. The glory of God that you see and the authority of God Himself that you see are not merely seen by means of the crucifixion, by means of the healing of sickness and the casting out of demons, but even more so by means of the judgment of His word. This shows you that the authority and power of God do not consist only of the working of signs, the healing of sickness, and the casting out of demons, but that the judgment of God's word is better able to represent the authority of God and to reveal His almightiness.

What man has achieved now—his present stature, knowledge, love, loyalty, obedience, and insight—these are results attained through the

judgment of the word. That you are able to have loyalty and to remain standing until this day is attained through the agency of the word. Now man sees that the work of God incarnate is indeed extraordinary, and there is much in it that cannot be attained by man, and that are mysteries and wonders. Therefore, many have submitted. Some have never submitted to any man since the day of their birth, yet when they see the words of God this day, they fully submit without noticing they have done so, and they do not venture to scrutinize or say anything else. Humanity has fallen under the word and lies prostrate under the judgment of the word. If the Spirit of God spoke directly to man, mankind would all submit to the voice, falling down without words of revelation, much in the way that Paul fell to the ground in the light on the road to Damascus. If God continued to work in this way, man would never be able to come to know his own corruption through the judgment of the word and thereby attain salvation. Only through becoming flesh can God personally deliver His words into the ears of each and every human being, so that all who have ears may hear His words and receive His work of judgment by the word. Only this is the result achieved by His word, rather than the Spirit becoming manifest to frighten man into submission. It is only through this practical and yet extraordinary work that the old disposition of man, hidden deep within for many years, can be fully exposed, so that man may recognize it and have it changed. These things are all the practical work of God incarnate, in which, speaking and executing judgment in a practical manner, He achieves the results of judgment upon man by the word. This is the authority of God incarnate and the significance of God's incarnation. It is done to make known the authority of God incarnate, to make known the results achieved by the work of the word, and to make known that the Spirit has come in the flesh and demonstrates His authority through judging man by the word. Although His

flesh is the outward form of an ordinary and normal humanity, it is the results His words achieve that show to man He is full of authority, that He is God Himself, and that His words are the expression of God Himself. By this means all humanity is shown that He is God Himself, that He is God Himself who became flesh, that He is to be offended by none, and that no one can surpass His judgment by the word, and no force of darkness can prevail over His authority. Man submits to Him entirely because He is the Word become flesh, because of His authority, and because of His judgment by the word. The work brought by His incarnate flesh is the authority that He possesses. The reason why He becomes flesh is because the flesh can also possess authority, and He is capable of carrying out work in a practical manner among mankind, in such a way that it is visible and tangible to man. This work is much more realistic than the work done directly by the Spirit of God, who possesses all authority, and its results are also apparent. This is because God's incarnate flesh can speak and work in a practical way. The outward form of His flesh holds no authority, and can be approached by man, whereas His essence does carry authority, but His authority is visible to none. When He speaks and works, man is unable to detect the existence of His authority; this facilitates Him in doing work of a practical nature. All this practical work can achieve results. Even though no man realizes that He holds authority, or sees that He is not to be offended, or sees His wrath, He achieves the intended results of His words through His veiled authority, His hidden wrath, and the words He openly speaks. In other words, through His tone of voice, the sternness of His speech, and all the wisdom of His words, man is utterly convinced. In this way, man submits to the word of God incarnate, who seemingly has no authority, thereby fulfilling God's aim of saving man. This is another aspect of the significance of His incarnation: to speak more realistically and allow the reality of His words to have an effect

upon man, so that man may witness the power of the word of God. Therefore, were this work not done by means of the incarnation, it would not achieve the slightest results and would not be able to fully save sinful people. If God did not become flesh, He would remain the Spirit who is both invisible and intangible to man. Man being a creature of flesh, he and God belong to two different worlds and are possessed of different natures. The Spirit of God is incompatible with man, who is of flesh, and there is simply no way of establishing relations between them, not to mention that man is incapable of turning into a spirit. This being so, the Spirit of God must become a created being in order to do His original work. God can both ascend to the highest place and humble Himself to become a human creature, doing work among mankind and living in their midst, but man cannot ascend to the highest place and become a spirit, and even less can he descend to the lowest place. This is why God must become flesh to carry out His work. By the same token, during the first incarnation, only the flesh of God incarnate could redeem man through His crucifixion, whereas there would have been no way for the Spirit of God to be crucified as a sin offering for man. God could directly become flesh to serve as a sin offering for man, but man could not directly ascend to heaven to take the sin offering that God had prepared for him. This being so, all that is possible would be to ask God to run back and forth a few times between heaven and earth, not to have man ascend to heaven to take this salvation, for man had fallen and, moreover, man simply could not ascend to heaven, much less obtain the sin offering. Therefore, it was necessary for Jesus to come among mankind and personally do the work that simply could not be accomplished by man. Every time God becomes flesh, it is out of absolute necessity. If any of the stages could have been carried out directly by the Spirit of God, He would not have submitted to the indignity of being incarnated.

In this final stage of work, results are achieved through the agency of the word. Through the word, man comes to understand many mysteries and the work that God has done through generations past; through the word, man is enlightened by the Holy Spirit; through the word, man comes to understand the mysteries never before unraveled by past generations, as well as the work of prophets and apostles of times past, and the principles by which they worked; through the word, man also comes to understand the disposition of God Himself, as well as the rebelliousness and resistance of man, and he comes to know his own essence. Through these steps of work and through all the words spoken, man comes to know the work of the Spirit, the work God's incarnate flesh does, and even more, His entire disposition. Your knowledge of God's work of management over six thousand years was also gained through the word. Was not the knowledge of your former notions and your success in putting them aside also attained through the word? In the previous stage, Jesus worked signs and wonders, but there are no signs and wonders in this stage. Was not your understanding of why God does not reveal signs and wonders also achieved through the word? Therefore, the words spoken in this stage surpass the work done by the apostles and prophets of generations past. Even the prophecies told by the prophets could not have achieved this result. The prophets spoke only prophecies, they spoke of what would happen in the future, but not of the work God wished to do at the time. Nor did they speak to guide mankind in their lives, or to bestow truths upon mankind, or to reveal mysteries to them, much less to bestow life. Of the words spoken in this stage, there is prophecy and truth, but mainly these words serve to bestow life upon man. The words at present are unlike the prophecies of the prophets. This is a stage of work for the life of man, to change man's life disposition, and not for the sake of speaking prophecy. The first stage was

the work of Jehovah: His work was to prepare a path for man to worship God on earth. It was the work of commencement to find a place of origin for the work on earth. At that time, Jehovah taught the Israelites to observe the Sabbath, honor their parents, and live peaceably with one another. This was because the people of that time did not understand what constituted man, nor did they understand how to live on earth. It was necessary for Him in the first stage of work to guide mankind in leading their lives. All that Jehovah spoke to them had not previously been known to mankind or been in their possession. At that time, God raised up many prophets to speak prophecies, and they all did so under the guidance of Jehovah. This was simply one item in the work of God. In the first stage, God did not become flesh, and so He instructed all tribes and nations through the prophets. When Jesus worked in His time, He did not speak as much as in the present day. This stage of the work of the word in the last days has never been done before in ages and generations past. Though Isaiah, Daniel and John spoke many prophecies, their prophecies were entirely different from the words spoken now. What they spoke were only prophecies, but the words spoken now are not. If I turned all I speak of now into prophecies, would you be able to understand? Supposing that what I spoke of was about matters after I had gone, how could you then gain understanding? The work of the word was never done in the time of Jesus or in the Age of Law. Perhaps some will say, “Did not Jehovah also speak words in the time of His work? Did Jesus not, in addition to healing sickness, casting out demons, and working signs and wonders, also speak words at that time He was working?” There are differences between the things that are said. What was the essence of the words uttered by Jehovah? He was only guiding mankind to lead their lives on earth, which did not touch on spiritual matters in life. Why is it said that, when Jehovah spoke, it was to instruct the people of all places? The word

“instruct” means to tell explicitly and command directly. He did not supply man with life; rather, He simply took man by the hand and taught man how to revere Him, without too much in the way of parables. The work Jehovah did in Israel was not to deal with or discipline man or to deliver judgment and chastisement, it was to guide him. Jehovah commanded Moses to tell His people to gather manna in the wilderness. Every morning before sunrise, they were to gather manna, just enough for them to eat that day. The manna could not be kept until the next day, as it would then become moldy. He did not lecture people or expose their natures, nor did He expose their ideas and thoughts. He did not change people but rather guided them in leading their lives. The people of that time were like children, understanding nothing and capable only of some basic mechanical movements, and so Jehovah only decreed laws to guide the multitudes.

In order to spread the gospel, so that all who seek with a true heart may gain knowledge of the work done this day and be thoroughly convinced, you must arrive at a clear understanding of the inside story, the essence, and the significance of the work done in each stage. Make it so that, by listening to your fellowship, others may understand the work of Jehovah, the work of Jesus and, even more, all the work of the God of today, as well as the connections and the differences between the three stages of work. Make it so that, after they have finished listening, others will see that the three stages do not disrupt one another, but that all are the work of the same Spirit. Although They work in different ages, the content of the work They carry out is different, and the words They speak are different, yet the principles by which They work are one and the same. These things are the greatest visions that all people who follow God should understand.

The Two Incarnations Complete the Significance of the Incarnation

Each stage of work done by God has its own practical significance. Back then, when Jesus came, He came in male form, and when God comes this time, His form is female. From this, you can see that God's creation of both men and women can be of use in His work, and with Him there is no distinction of gender. When His Spirit comes, He can take on any flesh He pleases, and that flesh can represent Him; whether male or female, it can represent God as long as it is His incarnate flesh. If Jesus had appeared as a female when He came, in other words, if an infant girl, and not a boy, had been conceived by the Holy Spirit, that stage of work would have been completed all the same. If that had been the case, then the present stage of work would have to be completed by a male instead, but the work would be completed all the same. The work done in each stage has its significance; neither stage of work is repeated, nor does it conflict with the other. At the time, Jesus, in doing His work, was called the only Son, and "Son" implies the male gender. Why is the only Son not mentioned in this current stage? Because the requirements of the work have necessitated a change in gender from that of Jesus. With God there is no distinction of gender. He does His work as He wishes, and in doing His work He is not subject to any restrictions, but is especially free. Yet every stage of work has its own practical significance. God became flesh twice, and it is self-evident that His incarnation during the last days is the final time. He has come to make known all His deeds. If in this stage He did not become flesh in order personally to do work for man to witness, man would forever cling to the notion that God is only male, not female. Before this, all humanity believed that God could only be male and that a female could not be called God, for

all humanity regarded men as having authority over women. They believed that no woman could take on authority, only men. What is more, they even said that man was the head of woman and that woman must obey man and could not surpass him. In times past, when it was said that man was woman's head, this was directed at Adam and Eve, who had been beguiled by the serpent—not at man and woman as they had been created by Jehovah in the beginning. Of course, a woman must obey and love her husband, and a husband must learn to feed and support his family. These are the laws and decrees set forth by Jehovah that humankind must abide by in their lives on earth. Jehovah said to woman, "Your desire shall be to your husband, and he shall rule over you." He spoke thus only so that humankind (that is, both man and woman) might live normal lives under the dominion of Jehovah, and so that the lives of humankind might have a structure, and not fall out of their proper order. Therefore, Jehovah made appropriate rules for how man and woman should act, though this was only in regard to all the created beings living on the earth, and bore no relation to God's incarnate flesh. How could God be the same as His created beings? His words were directed only toward the humankind of His creation; it was in order for humankind to live normal lives that He established rules for man and woman. In the beginning, when Jehovah created humankind, He made two kinds of human being, both male and female; and so there is the division of male and female in His incarnate fleshes. He did not decide His work based on the words He spoke to Adam and Eve. The two times He has become flesh have been determined entirely according to His thinking at the time He first created humankind; that is, He has completed the work of His two incarnations based on the male and the female before they were corrupted. If humanity took the words spoken by Jehovah to Adam and Eve, who had been beguiled by the serpent, and applied them to the work of God's incarnation,

would not Jesus also have to love His wife as He ought? This way, would God still be God? And this being so, would He still be able to complete His work? If it be wrong for God's incarnate flesh to be female, then would it not also have been an error of the greatest magnitude for God to have created woman? If people still believe that it would be wrong for God to be incarnated as female, then would not Jesus, who did not get married and was therefore unable to love His wife, be as much in error as the present incarnation? Since you use the words spoken to Eve by Jehovah to measure the truth of God's incarnation in the present day, then you must use Jehovah's words to Adam to judge the Lord Jesus who became flesh in the Age of Grace. Are these not one and the same? Since you take the measure of the Lord Jesus according to the male who had not been beguiled by the serpent, then you may not judge the truth of today's incarnation according to the female who had been beguiled by the serpent. This would be unfair! Measuring God in this way proves that you lack rationality. When Jehovah twice became flesh, the gender of His flesh was related to the male and the female who had not been beguiled by the serpent; it was in accordance with the male and the female who had not been beguiled by the serpent that He twice became flesh. Do not think that the maleness of Jesus was the same as that of Adam, who was beguiled by the serpent. The two are completely unrelated, they are males of two different natures. Surely it cannot be that the maleness of Jesus proves He is the head of all women but not of all men? Is He not the King of all the Jews (including both men and women)? He is God Himself, not just the head of woman but the head of man as well. He is the Lord of all creatures and the head of all creatures. How could you determine the maleness of Jesus to be the symbol of the head of woman? Would this not be blasphemy? Jesus is a male who has not been corrupted. He is God; He is Christ; He is the Lord. How could He be a male like Adam

who was corrupted? Jesus is the flesh worn by the most holy Spirit of God. How could you say He is a God who possesses the maleness of Adam? In that case, would not all of God's work have been wrong? Would Jehovah have incorporated within Jesus the maleness of Adam who was beguiled by the serpent? Is not the incarnation of the present time another instance of the work of God incarnate, who is different in gender from Jesus but like Him in nature? Do you still dare say that God incarnate could not be female, because woman was the first to be beguiled by the serpent? Do you still dare say that, as woman is the most unclean and the source of the corruption of humankind, God could not possibly become flesh as a female? Do you dare to persist in saying that "woman shall always obey man and may never manifest or directly represent God"? You did not understand in the past, but can you now go on blaspheming the work of God, especially the incarnate flesh of God? If this is not clear to you, best mind your tongue, lest your foolishness and ignorance be revealed and your ugliness exposed. Do not think that you understand everything. I tell you that all you have seen and experienced is insufficient for you to understand even a thousandth of My management plan. So why then do you act so haughty? That little bit of talent and tiny bit of knowledge you have are insufficient for Jesus to use in even a single second of His work! How much experience do you actually possess? What you have seen and all that you have heard in your lifetime and what you have imagined are less than the work I do in a single moment! You had best not nitpick and find fault. You can be as arrogant as you want, but you are nothing more than a creature not even the equal of an ant! All that you hold within your belly is less than what is in an ant's belly! Do not think, just because you have gained some experience and seniority, that this entitles you to gesticulate wildly and talk big. Are not your experience and your seniority the product of the words I

have uttered? Do you believe that they were in exchange for your own labor and toil? Today, you see that I have become flesh, and on this account alone there is in you a glut of concepts, and no end of notions therefrom. If not for My incarnation, even if you were possessed of extraordinary talents, you would not have so many concepts; and is it not from these that your notions arise? If Jesus had not become flesh that first time, would you even know of the incarnation? Is it not because the first incarnation gave you knowledge that you have the impudence to try to judge the second incarnation? Why, instead of being an obedient follower, are you subjecting it to study? When you have entered into this stream and come before the incarnate God, would He allow you to research Him? You can research your own family history, but if you try to research the "family history" of God, would the God of today allow you to conduct such a study? Are you not blind? Do you not bring contempt upon yourself?

If only the work of Jesus was done, and was not complemented by work in this stage of the last days, man would forever cling to the notion that Jesus alone is the only Son of God, that is, that God has only one son, and that anyone who comes thereafter by another name would not be the only Son of God, much less God Himself. Man has the notion that anyone who serves as a sin offering or who assumes power on God's behalf and redeems all humankind, is the only Son of God. There are some who believe that as long as the One who comes is a male, He may be deemed the only Son of God and God's representative. There are even those who say that Jesus is the Son of Jehovah, His only Son. Are such notions not overblown? If this stage of work were not done in the final age, then toward God the whole of humankind would be veiled under a dark shadow. If this were the case, man would think himself higher than woman, and women would never be able to hold their heads up, and then not even a single

woman could be saved. People always believe that God is male, and moreover that He has always despised woman and would not grant her salvation. If this were the case, would it not be true that all women, who were created by Jehovah and who have also been corrupted, would never have the opportunity to be saved? Then would it not have been pointless for Jehovah to have created woman, that is, to have created Eve? And would not woman perish for eternity? For this reason, the stage of work in the last days is undertaken in order to save the whole of humankind, not just woman. If anyone should think that were God to be incarnated as female, it would solely be for the sake of saving woman, then that person would indeed be a fool!

The work of today has pushed forward the work of the Age of Grace; that is, the work under the entire six-thousand-year management plan has moved forward. Though the Age of Grace has ended, there has been progress in God's work. Why do I say time and again that this stage of work builds upon the Age of Grace and the Age of Law? Because the work of this day is a continuation of the work done in the Age of Grace, and an advance over that done in the Age of Law. The three stages are tightly interconnected, with each link in the chain closely tied to the next. Why do I also say that this stage of work builds on that done by Jesus? Supposing that this stage did not build on the work done by Jesus, another crucifixion would have to take place in this stage, and the redemptive work of the previous stage would have to be done all over again. This would be meaningless. And so it is not that the work is completely finished, but that the age has moved forward and the level of the work has been raised higher than before. It can be said that this stage of work is built on the foundation of the Age of Law and upon the rock of Jesus' work. God's work is built stage by stage, and this stage is not a new beginning. Only the combination

of the three stages of work may be deemed the six-thousand-year management plan. The work of this stage is done on the foundation of the work of the Age of Grace. If these two stages of work were unrelated, then why is the crucifixion not repeated in this stage? Why do I not bear the sins of man, but instead come to judge and chastise man directly? If My work to judge and chastise man did not follow the crucifixion, with My coming now not conceived of the Holy Spirit, then I would not be qualified to judge and chastise man. It is precisely because I am one with Jesus that I come directly to chastise and judge man. The work at this stage is built entirely on the work in the preceding stage. That is why only work of this kind can bring man, step by step, into salvation. Jesus and I come from one Spirit. Even though We are unrelated in Our fleshes, Our Spirits are one; even though the content of what We do and the work that We take on are not the same, We are alike in essence; Our fleshes take different forms, but this is due to the change in era and the differing requirements of Our work; Our ministries are not alike, so the work We bring forth and the dispositions We reveal to man are also different. That is why what man sees and understands this day is unlike in the past, which is because of the change in era. For all that They are different in the gender and the form of Their fleshes, and that They were not born of the same family, still less in the same time period, Their Spirits are nonetheless one. For all that Their fleshes share neither blood nor physical kinship of any kind, it cannot be denied that They are the incarnate fleshes of God in two different time periods. That They are the incarnate fleshes of God is an irrefutable truth. However, They are not of the same bloodline and do not share a common human language (one was a male who spoke the language of the Jews and the other a female who only speaks Chinese). It is for these reasons that They have lived in different countries to do the work that it behooves each one to do, and in different

time periods too. Despite the fact that They are the same Spirit, possessed of the same essence, there are no absolute similarities between the outward shells of Their fleshes. All They share is the same humanity, but as far as external appearance of Their fleshes and the circumstances of Their birth are concerned, They are not alike. These things have no impact on Their respective work or on the knowledge that man has of Them, for, in the final analysis, They are the same Spirit and none can separate Them. Even though They are not related by blood, Their entire beings are in the charge of Their Spirits, which allocate to Them different work in different time periods, and Their fleshes are of different bloodlines. The Spirit of Jehovah is not the father of the Spirit of Jesus, and the Spirit of Jesus is not the son of the Spirit of Jehovah: They are one and the same Spirit. Similarly, the incarnate God of today and Jesus are not related by blood, but They are one, this is because Their Spirits are one. God can do the work of mercy and lovingkindness, as well as that of the righteous judgment and of chastisement of man, and that of calling down curses on man; and in the end, He can do the work of destroying the world and punishing the wicked. Does He not do all of this Himself? Is this not the omnipotence of God? He was able both to promulgate laws for man and to issue him commandments, and He was also able to lead the early Israelites in living their lives on earth, and to guide them in building the temple and altars, holding all the Israelites under His dominion. Because of His authority, He lived on earth with the people of Israel for two thousand years. The Israelites dared not rebel against Him; all revered Jehovah and observed His commandments. Such was the work that was done by virtue of His authority and His omnipotence. Then, during the Age of Grace, Jesus came to redeem the whole of fallen humankind (not only the Israelites). He showed mercy and lovingkindness to man. The Jesus that man saw in the Age of Grace was

filled with lovingkindness and was always loving toward man, for He had come to save humanity from sin. He was able to forgive men their sins until His crucifixion completely redeemed humankind from sin. During this period, God appeared before man with mercy and lovingkindness; that is, He became a sin offering for man and was crucified for the sins of man, so that they might forever be forgiven. He was merciful, compassionate, patient, and loving. And all those who followed Jesus in the Age of Grace likewise sought to be patient and loving in all things. They were long-suffering, and never fought back even when beaten, cursed, or stoned. But during the final stage it can no longer be so. The work of Jesus and Jehovah was not entirely the same even though They were of one Spirit. The work of Jehovah did not bring the age to an end, but guided the age, ushering in the life of humankind on earth, and the work of today is to conquer those in the Gentile nations who have been deeply corrupted, and to lead not only God's chosen people in China, but the entire universe and all humankind. It may appear to you that this work is being done only in China, but in fact it has already begun to spread abroad. Why is it that people outside China seek the true way, time and time again? It is because the Spirit has already set to work, and the words spoken today are directed toward people throughout the universe. With this, half of the work is already under way. From the creation of the world to the present, the Spirit of God has set this great work in motion, and has moreover done different work in different ages and among different nations. The people of each age see a different disposition of His, which is naturally revealed through the different work that He does. He is God, filled with mercy and lovingkindness; He is the sin offering for man and man's shepherd; but He is also man's judgment, chastisement, and curse. He could lead man to live on earth for two thousand years, and He could also redeem corrupted humankind from sin. Today, He is also able to

conquer humankind, who does not know Him, and to prostrate them under His dominion, so that all submit to Him fully. In the end, He will burn away all that is unclean and unrighteous within people throughout the universe, to show them that He is not only a merciful and loving God, not only a God of wisdom and wonders, not only a holy God, but furthermore, a God who judges man. To the evil ones among humankind, He is burning, judgment, and punishment; to those who are to be perfected, He is tribulation, refinement, and trials, as well as comfort, sustenance, the provision of words, dealing, and pruning. And to those who are eliminated, He is punishment and retribution. Tell Me, is God not almighty? He is capable of any and all work, not just the crucifixion, as you imagine. You think too little of God! Do you believe that all He can do is redeem the whole of humankind through His crucifixion, and that's it? And after that, you will follow Him up to heaven to eat of the fruit from the tree of life and drink from the river of life? … Could it be that simple? Tell Me, what have you accomplished? Do you have the life of Jesus? You were indeed redeemed by Him, but the crucifixion was the work of Jesus Himself. What duty have you fulfilled as a human being? You have only outward piety, but you do not understand His way. Is that how you manifest Him? If you have not attained the life of God or seen the entirety of His righteous disposition, then you cannot claim to be one that has life, and you are not worthy to pass through the gate of the kingdom of heaven.

Not only is God a Spirit, He can also become flesh. He is, moreover, a body of glory. Jesus, though you have not seen Him, was witnessed by the Israelites—the Jews of that time. He was at first a fleshly body, but after He was crucified, He became the body of glory. He is the all-encompassing Spirit and can do work in every place. He can be Jehovah, or Jesus, or Messiah; in the end, He can also become Almighty God. He is

righteousness, judgment, and chastisement; He is curse and wrath; but He is also mercy and lovingkindness. All the work He has done is capable of representing Him. What manner of God do you say He is? You cannot explain. If you truly cannot explain, you should not come to conclusions about God. Do not draw the conclusion that God is forever a God of mercy and lovingkindness just because He did the work of redemption in one stage. Can you be certain that He is only a merciful and loving God? If He is merely a merciful and loving God, why will He bring the age to an end in the last days? Why will He send down so many disasters? According to people's notions and thoughts, God should be merciful and loving to the very end, so that every last member of humankind can be saved. But why, in the last days, does He send down such great disasters as earthquake, pestilence, and famine to destroy this evil humankind, which regards God as an enemy? Why does He allow man to suffer these disasters? As for what manner of God He is, no one among you dares to say, and none is able to explain. Can you be certain that He is the Spirit? Do you dare say that He is none other than the flesh of Jesus? And do you dare say that He is a God who will forever be crucified for man's sake?

The Inside Truth of the Work of Conquest (1)

Mankind, so profoundly corrupted by Satan, knows not that there is a God, and has stopped worshiping God. In the beginning, when Adam and Eve were created, Jehovah's glory and testimony were ever present. But after being corrupted, man lost the glory and the testimony, for everyone rebelled against God and ceased to revere Him altogether. Today's work of conquest is to recover all the testimony and all the glory, and to have all men worship God, so that there is testimony among the created; this is the work to be done during this stage. How, exactly, is mankind to be conquered? By using the work of words of this stage to fully convince man; by using disclosure, judgment, chastisement, and merciless curse to persuade him utterly; by disclosing man's rebelliousness and judging his resistance so he may know the unrighteousness and filth of mankind, and thus use these things as a foil to God's righteous disposition. It is chiefly through these words that man is conquered and fully convinced. Words are the means to the ultimate conquering of mankind, and all who accept God's conquest must accept the smiting and judgment of His words. The process of speaking today is precisely the process of conquering. And just how should people cooperate? By knowing how to eat and drink these words, and achieving an understanding of them. As to how people are conquered, this is not something they can do by themselves. All you can do is, through eating and drinking these words, to come to know your corruption and filth, your rebelliousness and your unrighteousness, and fall down before God. If, after grasping God's will, you are able to put it into practice, and if you have visions and are able to completely submit to these words, and not make any choices by yourself, then you will have been conquered—and it will have been as a result of these words. Why did mankind lose the

testimony? Because no one has faith in God, because God has no place in people's hearts. The conquest of mankind is the restoration of the faith of mankind. People always want to run headlong into the mundane world, they harbor too many hopes, want too much for their future, and have too many extravagant demands. They are always thinking of the flesh, planning for the flesh, and have no interest in seeking the way of belief in God. Their hearts have been snatched away by Satan, they have lost their reverence for God, and they are fixated on Satan. But man was created by God. Thus, man has lost the testimony, meaning he has lost the glory of God. The purpose of conquering mankind is to reclaim the glory of man's reverence for God. It can be put this way: There are many people who do not pursue life; even if there are some who do pursue life, they are only a handful in number. People are preoccupied with their futures and do not pay any attention to life. Some rebel against and resist God, judge Him behind His back, and do not practice the truth. These people are ignored for now; for the moment, nothing is done to these sons of rebellion, but in the future you will live in darkness, weeping and gnashing your teeth. You do not feel the preciousness of light when you are living in it, but you will realize that preciousness once you are living in the dark night, and you will be sorry then. You feel fine now, but the day will come when you are sorry. When that day comes, and darkness descends and light is nevermore, it will be too late for regrets. It is because you still do not understand the work of today that you fail to cherish the time you have now. Once the work of the entire universe begins, meaning when everything I am saying today has come true, many people will hold their heads and weep tears of anguish. And in so doing, will they not have fallen into the darkness with weeping and gnashing of teeth? All who truly pursue life and are made complete can be used, while all the sons of rebellion who are unfit to be used will fall into

the darkness. They will be bereft of the work of the Holy Spirit, and incapable of making sense of anything. Thus will they be racked with sobbing, having been plunged into punishment. If you are well equipped in this phase of work, and you have grown in your life, then you are fit to be used. If you are ill-equipped, then even if you are summoned for the next phase of work, you will be unfit for use—at this point you will not have another chance even if you wish to equip yourself. God will have left; where could you go to find the kind of opportunity that is before you now? Where could you go to receive exercise that is personally provided by God? By then, God will not be personally speaking or giving His voice; all you will be able to do is read the things that today are being spoken—how will understanding come easily then? How could life in the future be better than it is today? At that point, will you not be suffering a living death as you weep and gnash your teeth? Blessings are being granted to you now, but you do not know how to enjoy them; you are living in blessedness, yet you remain unaware. This proves that you are doomed to suffer! Today, some people resist, some rebel, some do this or that, and I simply ignore it—but do not think that I am unaware of what you are up to. Do I not understand your essence? Why keep clashing against Me? Do you not believe in God in order to pursue life and blessings for your own sake? Is it not for your own sake that you have faith? In the present moment, I am performing the work of conquest only by speaking, and once this work of conquest comes to an end, your end will be obvious. Do I have to tell you explicitly?

Today's work of conquest is intended to make it obvious what man's end will be. Why is it said that today's chastisement and judgment are judgment before the great white throne of the last days? Do you not see this? Why is the work of conquest the final stage? Is it not precisely to make manifest what kind of ending each class of man will meet? Is it not to

allow everyone, in the course of the work of conquest of chastisement and judgment, to show their true colors and then afterward to be classified according to their kind? Rather than saying this is conquering mankind, it might be better to say that this is showing what kind of ending there will be for each class of person. This is about judging people's sins and then revealing the various classes of person, thereby deciding whether they are evil or righteous. After the work of conquest, then comes the work of rewarding good and punishing evil. People who obey completely—meaning the thoroughly conquered—will be placed in the next step of spreading God's work to the entire universe; the unconquered will be placed in darkness and will meet with calamity. Thus will man be classified according to kind, the evildoers grouped with evil, to be without the light of the sun ever again, and the righteous grouped with good, to receive light and live forever in the light. The end is near for all things; man's end has been clearly shown to his eyes, and all things will be classified according to kind. How, then, can people escape the anguish of each being classed according to kind? The end of every kind of person is revealed when the end is near for all things, and this is done during the work of conquering the entire universe (including all the work of conquest, starting with the current work). The revelation of the end of all mankind is done before the seat of judgment, in the course of the chastisement, and in the course of the work of conquest of the last days. Classifying people according to kind is not returning people to their original classes, for when man was made at the time of creation, there was only one kind of human, the only division being between male and female. There were not many different kinds of people. It is only after several thousand years of corruption that different classes of humans have emerged, with some under the domain of filthy devils, some under the domain of evil devils, and some, those who pursue the way of

life, under the dominion of the Almighty. Only in this way do classes gradually come into being among people, and only thus do people separate into classes within the large family of man. People all come to have different “fathers”; it is not the case that everyone is completely under the dominion of the Almighty, for man is too rebellious. Righteous judgment discloses the true self of each type of person, leaving nothing hidden. Everyone shows their true face in the light. At this point, man is no longer the way he was originally, his ancestors’ original likeness has long vanished, because countless descendants of Adam and Eve have long been captured by Satan, never again to know the heavensun, and because people have been filled with all manner of Satan’s venom. Thus, people have their appropriate destinations. Moreover, it is on the basis of their differing venoms that they are classified according to kind, meaning they are sorted by the extent to which they are conquered today. Man’s end is not something that has been predestined since the creation of the world. That is because in the beginning, there was only one class, which was collectively called “mankind,” and man was not corrupted by Satan at first, and people all lived in God’s light, with no darkness befalling them. But after man was corrupted by Satan, all types and kinds of people spread out all over the earth—all types and kinds of people who came from the family collectively named “mankind” that was made up of males and females. They were all led by their ancestors to stray from their oldest ancestors—the mankind which consisted of male and female (that is, the Adam and Eve in the beginning, their oldest ancestors). At the time, the Israelites were the only people whose lives on earth were guided by Jehovah. The various types of people who emerged from the whole of Israel (meaning from the original family clan) then lost the guidance of Jehovah. These early people, completely ignorant of matters of the human world, subsequently went

along with their ancestors to live in the territories they claimed, which has continued up to the present day. Thus do they remain ignorant of how they strayed from Jehovah, and of how they have been corrupted to this day by all manner of filthy devils and evil spirits. Those who have been profoundly corrupted and poisoned up to now—those who ultimately cannot be rescued—will have no choice but to go with their ancestors, the filthy devils who corrupted them. Those who can ultimately be saved will go to mankind's appropriate destination, meaning to the end reserved for the saved and conquered. Everything will be done to save all those who can be saved—but for people who are insensitive and incurable, their only choice will be to follow their ancestors into the bottomless pit of chastisement. Do not think that your end was predestined in the beginning and has only now been revealed. If you think in that way, then have you forgotten that during the initial creation of mankind, no separate satanic class was created? Have you forgotten that only one mankind made up of Adam and Eve was created (meaning only male and female were created)? If you had been Satan's descendant in the beginning, would this not mean that when Jehovah created man, He included a satanic group in His creation? Could He have done something like that? He created man for the sake of His testimony; He created man for the sake of His glory. Why would He have intentionally created a class of Satan's progeny to deliberately resist Him? How could Jehovah have done such a thing? If He had, who would say that He is a righteous God? When I say now that some of you will go with Satan in the end, it does not mean you were with Satan from the beginning; rather, it means you have sunk so low that even if God has tried to save you, you have still failed to gain that salvation. There is no choice but to classify you with Satan. This is only because you are beyond salvation, not because God is unrighteous to you and intentionally fixed your fate as an embodiment of

Satan and then classifies you with Satan and purposely wants you to suffer. That is not the inside truth of the work of conquest. If that is what you believe, then your understanding is very one-sided! The final stage of conquest is meant to save people, and also to reveal their endings. It is to disclose people's degeneration through judgment, thereby causing them to repent, to rise up, and to pursue life and the right path of human life. It is to wake up the hearts of the numb and obtuse people and to show, through judgment, their inner rebelliousness. However, if people are still unable to repent, still unable to pursue the right path of human life and unable to cast off these corruptions, then they are beyond salvation, and will be devoured by Satan. Such is the significance of God's conquest: to save people, and also to show their endings. Good endings, bad endings—they are all revealed by the work of conquest. Whether people will be saved or cursed is all revealed during the work of conquest.

The last days are when all things will be classified according to kind through conquering. Conquering is the work of the last days; in other words, judging each person's sins is the work of the last days. Otherwise, how could people be classified? The work of classification that is done among you is the start of such work in the entire universe. After this, those of all lands and all peoples will also be subjected to the work of conquest. This means every person in creation will be classified according to kind, submitting before the seat of judgment to be judged. No person and no thing can escape suffering this chastisement and judgment, nor is any person or thing not classified by kind; every person will be classed, for the end of all things draws near, and all heaven and earth has reached its conclusion. How could man escape the final days of human existence? And thus, how much longer can your acts of disobedience continue for? Do you not see that your last days are imminent? How can those who revere God

and long for Him to appear not see the day of the appearance of God's righteousness? How can they not receive the final reward for goodness? Are you one who does good, or one who does evil? Are you one who accepts righteous judgment and then obeys, or are you one who accepts righteous judgment and then is cursed? Do you live before the seat of judgment in light, or do you live in Hades amidst the darkness? Are you yourself not the one who knows most clearly whether your end will be one of reward, or one of punishment? Are you not the one who knows most clearly and understands most deeply that God is righteous? So just what are your conduct and heart like? As I conquer you today, do you really need Me to spell out for you whether your behavior is good or evil? How much have you given up for Me? How deeply do you worship Me? Do you yourself not know most clearly how you behave toward Me? You should know better than anyone what end you will ultimately meet! Truly, I tell you: I only created mankind, and I created you, but I did not hand you to Satan; neither did I intentionally make you rebel against or resist Me and therefore be punished by Me. Are all these calamities and afflictions not because your hearts are too hard and your conduct too despicable? So is the end you will meet not determined by you yourselves? Do you not know better than anyone, in your hearts how you will end? The reason I conquer people is to reveal them, and the better to bring you salvation. It is not to make you commit evil, nor is it to deliberately make you walk into the hell of destruction. When the time comes, all your great suffering, your weeping and gnashing of teeth—will it not all be because of your sins? Thus, is not your own goodness or your own evil the best judgment of you? Is it not the best proof of what your end will be?

Today, I work in God's chosen people in China to reveal all their rebellious dispositions and unmask all their ugliness, and this provides the

context for saying everything I need to say. Afterward, when I carry out the next step of work of conquering the entire universe, I shall use My judgment of you to judge the unrighteousness of everyone in the entire universe, for you people are the representatives of the rebellious among mankind. Those who cannot step up will become merely foils and serving objects, whereas those who can step up will be put to use. Why do I say that those who cannot step up will only serve as foils? It is because My present words and work all target your background, and because you have become the representatives and the epitome of the rebellious among all of mankind. Later, I will take these words that conquer you to foreign countries and use them to conquer the people there, yet you will not have gained them. Would that not make you a foil? The corrupt dispositions of all mankind, the rebellious acts of man, and the ugly images and faces of man—these are all recorded today in the words used to conquer you. I will then use these words to conquer the people of every nation and every denomination, because you are the archetype, the precedent. However, I did not set out to intentionally abandon you; if you fail to do well in your pursuit and therefore you prove to be incurable, would you not simply be a serving object and a foil? I once said that My wisdom is exercised based on Satan's schemes. Why did I say that? Is that not the truth behind what I am saying and doing right now? If you cannot step up, if you are not perfected but are instead punished, would you not become a foil? Maybe you have suffered a good deal in your time, but you still understand nothing; you are ignorant of everything about life. Even though you have been chastised and judged, you have not changed at all, and deep within, you have not gained life. When the time comes to test your work, you will experience a trial as fierce as fire and even greater tribulation. This fire will turn your entire being into ashes. As someone who does not possess life, someone without an ounce of pure

gold inside, someone still stuck with the old corrupt disposition, and someone who cannot even do a good job at being a foil, how could you not be eliminated? Can a person worth less than a penny, and who does not possess life, be of any use for the work of conquest? When that time comes, your days will be harder than those of Noah and Sodom! Your prayers will do you no good then. How can you come back later and start to repent anew, when the work of salvation has already ended? Once all the work of salvation has been done, there will be no more; what there will be is the start of the work of punishing those who are evil. You resist, you rebel, and you do things that you know are evil. Are you not the target of severe punishment? I am spelling this out for you today. If you choose not to listen, then when disaster befalls you later, will it not be too late if you only then start to feel regret and start to believe? I am giving you a chance to repent today, but you are unwilling to do so. How long do you want to wait? Until the day of chastisement? I do not remember your past transgressions today; I forgive you again and again, turning away from your negative side to look only at your positive side, because all My present words and work are meant to save you and I have no ill intention toward you. Yet you refuse to enter; you cannot tell good from bad and do not know how to appreciate kindness. Do such people not merely await the arrival of punishment and righteous retribution?

When Moses struck the rock, and the water bestowed by Jehovah sprang forth, it was because of his faith. When David played the lyre in praise of Me, Jehovah—with his heart filled with joy—it was because of his faith. When Job lost his livestock that filled the mountains and untold masses of wealth, and his body became covered in sore boils, it was because of his faith. When he could hear the voice of Me, Jehovah, and see the glory of Me, Jehovah, it was because of his faith. That Peter could

follow Jesus Christ was down to his faith. That he could be nailed to the cross for My sake and give glorious testimony was also down to his faith. When John saw the glorious image of the Son of man, it was down to his faith. When he saw the vision of the last days, it was all the more because of his faith. The reason why the so-called multitudes of the Gentile nations have obtained My revelation, and have come to know that I have returned in the flesh to do My work among man, is also because of their faith. All those who are smitten by My harsh words and yet are brought solace by them and are saved—have they not done so because of their faith? People have received so much because of their faith, and it is not always a blessing. They may not receive the kind of happiness and joy that David felt, or have water bestowed by Jehovah as Moses did. For example, Job was blessed by Jehovah because of his faith, but he also suffered disaster. Whether you are blessed or suffer disaster, both are blessed events. Without faith, you would not be able to receive this work of conquest, much less see Jehovah's deeds displayed before your eyes today. You would not be able to see, much less would you be able to receive. These scourges, these calamities, and all the judgments—if they did not befall you, would you be able to see Jehovah's deeds today? Today, it is faith that allows you to be conquered, and it is being conquered that allows you to believe in Jehovah's every deed. It is only because of faith that you receive such chastisement and judgment. Through this chastisement and judgment, you are conquered and perfected. Without the kind of chastisement and judgment you are receiving today, your faith would be in vain, because you would not know God; no matter how much you believed in Him, your faith would remain but an empty expression ungrounded in reality. It is only after you receive this work of conquest, work which makes you completely obedient, that your faith becomes true, and reliable, and your heart turns toward God. Even if you

suffer great judgment and curse because of this word, “faith,” you nonetheless have true faith and you receive the truest, most real, and most precious thing. This is because it is only in the course of judgment that you see the final destination of God’s creations; it is in this judgment that you see that the Creator is to be loved; it is in such work of conquest that you behold the arm of God; it is in this conquest that you come to fully understand human life; it is in this conquest that you gain the right path of human life and come to understand the true meaning of “man”; it is only in this conquest that you see the righteous disposition of the Almighty and His beautiful, glorious countenance; it is in this work of conquest that you learn of man’s origin and understand all mankind’s “immortal history”; it is in this conquest that you come to comprehend mankind’s ancestors and the origin of mankind’s corruption; it is in this conquest that you receive joy and comfort as well as endless chastening, discipline, and words of reproach from the Creator to the mankind He created; it is in this work of conquest that you receive blessings, as well as the calamities that are man’s due…. Is this not all because of your little bit of faith? And did your faith not grow after you gained these things? Have you not gained a tremendous amount? Not only have you heard God’s word and seen God’s wisdom, but you have also personally experienced each step of His work. Maybe you would say that if you did not have faith, then you would not suffer this kind of chastisement or this kind of judgment. But you should know that without faith, not only would you be unable to receive this kind of chastisement or this kind of care from the Almighty, but you would also forever lose the opportunity to meet the Creator. You would never know the origin of mankind and never comprehend the significance of human life. Even if your body died and your soul departed, you still would not understand all the Creator’s deeds, much less would you know that the Creator did such

great work on earth after He made mankind. As a member of this mankind that He made, are you willing to ignorantly fall into darkness in this way, and suffer eternal punishment? If you separate yourself from today's chastisement and judgment, what is it that you will meet with? Do you think that once separated from the present judgment, you will be able to escape from this difficult life? Is it not true that if you leave "this place," what you will encounter is painful torment or cruel abuses inflicted by the devil? Might you encounter unendurable days and nights? Do you think that just because you escape this judgment today, you can forever evade that future torture? What will come your way? Can it really be the Shangri-La that you hope for? Do you think you can escape that future eternal chastisement simply by running away from reality as you do now? After today, will you ever be able to find this kind of opportunity and this kind of blessing again? Will you be able to find them when disaster befalls you? Will you be able to find them when all of mankind enters into rest? Your present happy life and that harmonious little family of yours—can they substitute for your future eternal destination? If you have true faith, and if you gain a great deal because of your faith, then all of that is what you—a created being—should gain and also what you should have had in the first place. Nothing is more beneficial to your faith and life than such conquest.

Today, you need to understand what God asks of those who are conquered, what His attitude is toward those who are perfected, and what you should enter into at present. Some things you need only understand a little. You do not have to scrutinize some words of mystery; they are not much help to life, and they only require a quick look. You can read mysteries such as the mystery of Adam and Eve: what Adam and Eve were all about back then, and what work God wants to do today. You need to understand that in conquering and perfecting man, God wishes to return

man to the way Adam and Eve were. In your heart, you should have a good idea of the level of perfection that must be attained in order to meet God's standards, and then you must strive to achieve it. This relates to your practice, and this is something you should understand. It is enough for you to seek to enter according to God's words about these matters. When you read that "It has taken tens of thousands of years of history for mankind to get where it is today," you become curious, and so you try to find an answer with the brothers and sisters. "God says mankind's development goes back six thousand years, right? What is this about tens of thousands of years?" What use is it trying to find an answer to this question? Whether God Himself has been working for tens of thousands of years or hundreds of millions of years—does He really need you to know about this? This is not something that you, as a created being, need to know about. Just allow yourself to briefly consider this kind of talk, and do not try to understand it as if it were a vision. You need to be aware of what you should enter into and understand today, and then you need to have a firm grasp on it. Only then will you be conquered. After reading the above, there should be a normal reaction in you: God is burning with anxiety, He wants to conquer us and gain glory and testimony, so how should we cooperate with Him? What must we do to be completely conquered by Him and become His testimony? What must we do to enable God to gain glory? What must we do to allow ourselves to live under God's dominion and not under Satan's domain? This is what people should be thinking about. Every one of you should be clear about the significance of God's conquest. That is your responsibility. Only after gaining this clarity will you have entry, will you know this stage of work, and will you become completely obedient. Otherwise, you will not achieve true obedience.

The Inside Truth of the Work of Conquest (3)

The intended effect of the work of conquest is, above all, for man's flesh to no longer rebel; that is, for man's mind to gain a new knowledge of God, for man's heart to thoroughly obey God, and for man to aspire to be for God. People do not count as having been conquered when their temperament or flesh changes; when man's thinking, man's consciousness, and man's sense change, which is to say, when your whole mental attitude changes—that will be when you have been conquered by God. When you have resolved to obey and have adopted a new mentality, when you no longer bring any of your own notions or intentions to God's words and work, and when your brain can think normally—which is to say, when you can exert yourself for God with all your heart—then you are the type of person who is fully conquered. In religion, many people suffer a great deal throughout their lives: They subdue their bodies and bear their cross, and they even continue to suffer and endure when on the very verge of death! Some are still fasting on the morning of their death. All their lives they deny themselves nice food and clothing, focusing only on suffering. They are able to subdue their body and forsake their flesh. Their spirit for enduring suffering is commendable. But their thinking, their notions, their mental attitude, and indeed their old nature, have not been dealt with in the slightest. They lack any true knowledge of themselves. Their mental image of God is that traditional one of a vague God. Their resolve to suffer for God comes from their zeal and the good character of their humanity. Even though they believe in God, they neither understand Him nor know His will. They merely work and suffer blindly for God. They place no value whatsoever on discernment, care little about how to ensure that their service actually fulfills God's will, and much less are they aware of how to achieve

the knowledge of God. The God they serve is not God in His inherent image, but a God they have imagined, a God of whom they have only heard, or of whom they have only read legends in writing. They then use their fertile imaginations and piousness to suffer for God and undertake God's work that God wants to do. Their service is too inexact, such that practically none of them are truly able to serve in accordance with God's will. Regardless of how gladly they suffer, their original perspective on service and their mental image of God remain unchanged, because they have not undergone God's judgment, chastisement, refinement and perfection, and nor has anyone guided them using the truth. Even if they believe in Jesus the Savior, none of them has ever seen the Savior. They only know of Him through legend and hearsay. As a result, their service amounts to no more than serving randomly with eyes closed, like a blind man serving his own father. What, ultimately, can be achieved by such service? And who would approve of it? From beginning to end, their service remains the same throughout; they receive only man-made lessons and base their service only on their naturalness and their own preferences. What reward could this bring? Not even Peter, who saw Jesus, knew how to serve in accordance with God's will; he only came to know this in the end, in his old age. What does this say about those blind people who have not experienced the slightest bit of being dealt with or of being pruned, and who have had no one guiding them? Is not the service of many among you today like that of these blind people? All those who have not received judgment, not received pruning and dealing, and who have not changed—are they not all incompletely conquered? Of what use are such people? If your thinking, your knowledge of life, and your knowledge of God show no new change and you do not truly gain anything, then you will never achieve anything remarkable in your service! Without a vision and a new

knowledge of God's work, you are not conquered. Your way of following God will then be like those who suffer and fast: of little value! It is precisely because there is little testimony in what they do that I say their service is futile! Throughout their lives, those people suffer and spend time in prison; they are ever forbearing, loving, and they ever bear the cross, they are ridiculed and rejected by the world, they experience every hardship, and although they are obedient to the very end, they are still not conquered, and can offer no testimony to being conquered. They have suffered a great deal, but inside they do not know God at all. None of their old thinking, old notions, religious practices, man-made knowledge, and human ideas have been dealt with. There is not the slightest hint of new knowledge in them. Not one bit of their knowledge of God is true or accurate. They have misunderstood God's will. Does this serve God? Whatever your knowledge of God in the past, if it stays the same today and you continue to base your knowledge of God on your own notions and ideas no matter what God does, which is to say that if you possess no new, true knowledge of God and if you fail to know God's true image and disposition, if your knowledge of God is still guided by feudal, superstitious thinking and is still born of human imagination and notions, then you have not been conquered. All the many words I now speak to you are meant to let you know, to have this knowledge lead you to a newer, accurate knowledge; they are also meant to eradicate the old notions and the old knowledge in you, so that you may possess new knowledge. If you truly eat and drink My words, then your knowledge will change considerably. As long as you eat and drink God's words with a heart of obedience, then your perspective will be reversed. As long as you are able to accept the repeated chastisements, your old mentality will gradually change. As long as your old mentality is thoroughly replaced with the new, your practice will also

change accordingly. In this way, your service will become increasingly on-target, increasingly able to fulfill God's will. If you can change your life, your knowledge of human life, and your many notions about God, then your naturalness will gradually diminish. This, and nothing short of this, is the effect when God conquers people, it is the change that occurs in people. If, in your faith in God, all you know about is subduing your body and enduring and suffering, and you do not know whether that is right or wrong, much less for whose sake it is done, then how can such practice lead to change?

Understand that what I ask of you is not for you to hold your flesh in bondage or to stop your brain from thinking arbitrary thoughts. This is neither the goal of the work, nor the work that needs to be done right now. Right now, you must have knowledge from the positive aspect so that you may change yourselves. The most necessary action is that you equip yourselves with God's words, meaning to fully equip yourselves with the truth and vision of the present, and then go forth and put them into practice. This is your responsibility. I am not asking you to seek and gain even greater illumination. At present, you simply do not have the stature for that. What is required of you is to do all you can to eat and drink God's words. You must understand God's work and know your nature, your essence, and that old life of yours. In particular, you need to know those past erroneous and absurd practices and those human doings you engaged in. To change, you must start by changing your thinking. First, replace your old thinking with the new, and let your new thinking govern your words and actions and your life. This is what is asked of each of you today. Do not practice blindly or follow blindly. You should have a basis and a target. Do not fool yourselves. You should know what exactly your faith in God is for, what

should be gained from it, and what you should enter into right now. It is imperative that you know all this.

What you should enter into at present is elevating your life and raising your caliber. In addition, you need to change those old perspectives from your past, change your thinking, and change your notions. Your whole life needs renewal. When your knowledge of God's deeds changes, when you have a new knowledge of the truth of everything God says, and when the knowledge within you is elevated, then your life will take a turn for the better. All the things that people do and say now are practical. These are not doctrines but rather the things that people need for their life and what they should possess. This is the change that takes place in people during the work of conquest, the change that people should experience, and it is the effect after they are conquered. When you have changed your thinking, adopted a new mental attitude, overturned your notions and intentions and your past logical reasonings, discarded those deep-rooted things inside you, and gained a new knowledge of faith in God, then the testimonies you give will be elevated, and your whole being will have truly changed. All these are the most practical, most realistic, and the most fundamental of things—things that people could not grasp in the past, and things they were incapable of engaging with. They are the true work of the Spirit. How exactly did you understand the Bible in the past? Subject this to comparison today and you will know. In the past you mentally elevated Moses, Peter, Paul, or all those biblical statements and perspectives, and put them on a pedestal. Now, if you were asked to put the Bible up on a pedestal, would you do it? You would see that the Bible contains too many records written by man, and that the Bible is but man's account of two stages of God's work. It is a history book. Does this not mean that your knowledge of it has changed? If you looked at the genealogy of Jesus given in the Gospel of

Matthew today, you would say, “The genealogy of Jesus? Nonsense! This is Joseph’s genealogy, not Jesus’. There is no relationship between Jesus and Joseph.” When you look at the Bible now, your knowledge of it is different, meaning your perspective has changed, and you bring a higher level of knowledge to it than senior scholars of religion. Were someone to say that there is something to this genealogy, you would respond, “What is there to it? Go ahead and explain. Jesus and Joseph are not related. Do you not know that? Can Jesus have a genealogy? How can Jesus have ancestors? How can He be the descendant of man? His flesh was born of Mary; His Spirit is the Spirit of God, not the spirit of a man. Jesus is the beloved Son of God, so can He have a genealogy? While on earth He was not a member of mankind, so how can He have a genealogy?” When you analyze the genealogy and explain the inside truth clearly, sharing what you have understood, that person will be left speechless. Some people will reference the Bible and ask you, “Jesus had a genealogy. Does your God of today have a genealogy?” You will then tell them of your knowledge, which is the most real of all, and in this way, your knowledge will have achieved an effect. In truth, Jesus was no relation of Joseph, much less of Abraham; He was simply born in Israel. God, however, is not an Israelite or a descendant of the Israelites. Having been born in Israel does not necessarily mean that God is the God of the Israelites only. It was only for the sake of His work that He carried out the work of incarnation. God is the God of all creation throughout the universe. He simply carried out a stage of His work in Israel first, after which He began to work among the Gentile nations. People, however, considered Jesus the God of the Israelites, and furthermore placed Him among the Israelites and among David’s descendants. The Bible says that at the end of days, Jehovah’s name will be great among Gentile nations, meaning God will work among the Gentile nations during the last days.

That God was incarnated in Judea does not indicate that God only loves Jews. That happened only because the work required it; it is not the case that God could only have been incarnated in Israel (because the Israelites were His chosen people). Are not God's chosen people found among the Gentile nations, too? It was after Jesus finished working in Judea that the work expanded to Gentile nations. (The Israelites called all nations except for Israel "Gentile nations.") In truth, there were God's chosen people in those Gentile nations as well; it was just that no work was being done there yet at that time. People put such emphasis on Israel because the first two stages of work took place in Israel while no work was being done in Gentile nations. The work among the Gentile nations is only beginning today, which is why people find it so difficult to accept. If you can clearly understand all of this, if you are able to assimilate and regard it correctly, then you will have an accurate knowledge of the God of today and of the past, and this new knowledge will be higher than the knowledge of God possessed by all the saints throughout history. If you experience today's work and hear God's personal utterances today, yet have no knowledge of God's entirety, and your pursuit remains as it always was and is not replaced with anything new, especially if you experience all this work of conquest, yet ultimately no change whatsoever can be seen in you, then is your faith not like that of those who only seek bread to satisfy their hunger? In that case, the work of conquest will not have achieved any effect in you. Will you then not become one of those who are to be eliminated?

When all of the work of conquest comes to an end, it is imperative that you all understand that God is not only the God of Israelites, but of all creation. He created all mankind, not just the Israelites. If you say that God is the God of Israelites only or that it is impossible for God to be incarnated in any nation outside of Israel, then you have yet to acquire any knowledge

during the course of the work of conquest, and you do not acknowledge in even the smallest way that God is your God; you merely recognize that God moved from Israel to China and is being forced to be your God. If this is still how you see things, then My work has been fruitless in you, and you have not understood a thing I have said. If, ultimately, you write another genealogy for Me as Matthew did, locating a suitable ancestor for Me, finding My correct progenitor—such that God has two genealogies for His two incarnations—would that not then be the biggest joke in the world? Would not you, this "well-intentioned person" who found Me a genealogy, have become someone who divided God? Are you able to take on the burden of this sin? After all this work of conquest, if you still do not believe that God is the God of all creation, if you still think that God is the God of Israelites only, are you not someone who openly resists God? The purpose of conquering you today is to have you acknowledge that God is your God and also the God of others, and most importantly He is the God of all who love Him, and the God of all creation. He is the God of the Israelites and the God of the people of Egypt. He is the God of the British and the God of Americans. He is not just the God of Adam and Eve, but also the God of all their descendants. He is the God of everything in the heavens and everything on earth. All families, be they Israelite or Gentile, are all in the hands of one God. Not only did He work in Israel for several thousand years and was once born in Judea, but today He descends in China, this place where the great red dragon lies coiled. If being born in Judea makes Him the King of the Jews, then does not descending among all of you today make Him the God of all of you? He led the Israelites and was born in Judea, and He has also been born in a Gentile land. Is not all His work done for the whole of the mankind that He created? Does He love Israelites a hundred fold and loathe Gentiles a thousand fold? Is that not your notion? It

is not the case that God was never your God, but rather just that you do not acknowledge Him; it is not the case that God is unwilling to be your God, but rather just that you reject Him. Who among the created is not in the hands of the Almighty? In conquering you today, is not the goal to have you acknowledge that God is none other than your God? If you still maintain that God is the God of Israelites only, and still maintain that the house of David in Israel is the origin of God's birth, and that no nation other than Israel is qualified to "produce" God, much less is any Gentile family able to personally receive Jehovah's work—if you still think this way, then does that not make you an obstinate holdout? Do not always fixate on Israel. God is right here among you today. Nor should you keep looking heavenward. Stop pining for your God in heaven! God has come into your midst, so how can He be in heaven? You have not believed in God for very long, yet you have a lot of notions about Him, to the point that you dare not for a second think that the God of the Israelites would deign to grace you with His presence. Even less do you dare to think about how you could see God make a personal appearance, given how unbearably filthy you are. Neither have you ever thought about how God could personally descend into a Gentile land. He ought to descend on Mount Sinai or the Mount of Olives and appear to Israelites. Are not the Gentiles (that is, people outside of Israel) all objects of His loathing? How could He personally work among them? All these are the deep-rooted notions that you have developed over many years. The purpose of conquering you today is to shatter these notions of yours. Thus do you behold God's personal appearance among you—not on Mount Sinai or on the Mount of Olives, but among people He has never led before. After God carried out His two stages of work in Israel, Israelites and all Gentiles alike came to harbor the notion that while it is true that God created all things, He is only willing to be the God of Israelites, not the God

of Gentiles. Israelites believe the following: God can only be our God, not the God of you Gentiles, and because you do not revere Jehovah, therefore Jehovah—our God—loathes you. Those Jewish people also believe the following: The Lord Jesus assumed the image of us Jewish people and is a God who bears the mark of the Jewish people. It is among us that God works. God's image and our image are similar; our image is close to God's. The Lord Jesus is the King of us Jews; Gentiles are not qualified to receive such great salvation. The Lord Jesus is the sin offering for us Jews. It was merely on the basis of those two stages of work that Israelites and the Jewish people formed all these notions. They domineeringly claim God for themselves, not allowing that God is also the God of the Gentiles. In this way, God became a lacuna in the hearts of Gentiles. This is because everyone came to believe that God does not want to be the God of the Gentiles and that He only likes Israelites—His chosen people—and the Jewish people, especially the disciples who followed Him. Do you not know that the work that Jehovah and Jesus did is for the survival of all mankind? Do you now acknowledge that God is the God of all of you born outside of Israel? Is God not right here in your midst today? This cannot be a dream, can it? Do you not accept this reality? You dare not believe it or think about it. Regardless of how you see it, is not God right here in your midst? Are you still afraid to believe these words? From this day on, are all conquered people and all who wish to be God's followers not God's chosen people? Are not all of you, who are followers today, the chosen people outside of Israel? Is your status not the same as the Israelites? Is not all this what you should recognize? Is this not the goal of the work of conquering you? Since you can see God, He will be your God forever, from the beginning and into the future. He will not abandon you, so long as all of you are willing to follow Him and to be His loyal, obedient creatures.

Regardless of how much people aspire to love God, they have generally been obedient in following Him until today. Not until the end, when this stage of work concludes, will they thoroughly repent. That is when people will truly be conquered. Right now, they are only in the process of being conquered. The moment the work ends, they will be completely conquered, but that is not the case right now! Even if everyone is convinced, that does not mean they have been thoroughly conquered. This is because, at present, people have seen only words and not factual events, and they remain uncertain, no matter how deeply they believe. That is why it is only with that last factual event, the words becoming reality, that people will be thoroughly conquered. Right now, these people are conquered because they hear many mysteries that they never heard of before. But inside each and every one of them, they are still looking on and waiting for some factual events that allow them to see every word of God being actualized. Only then will they be completely convinced. Only when, in the end, all have seen these actualized factual realities, and these realities have caused them to feel certain, will they show conviction in their hearts, their speech, and their eyes, and be thoroughly convinced from the bottom of their hearts. Such is the nature of man: You need to see the words all coming true, you need to see some factual events happening and see disaster befalling some people, and then you will be completely convinced deep down inside. Like the Jews, you are preoccupied with seeing signs and miracles. Yet you continually fail to see that there are signs and miracles and that realities are happening which are meant to greatly open your eyes. Whether it is someone descending from the sky, or a pillar of clouds speaking to you, or My performing an exorcism on one of you, or My voice booming like thunder among you, you have always wanted to and will always want to see this kind of event. One can say that in believing in God,

your greatest wish is to see God come and personally show you a sign. Then you will be satisfied. To conquer you people, I have to perform work similar to the creation of the heavens and earth, and then in addition, show you some kind of sign. Then, your hearts will be completely conquered.

What Is Your Understanding of God?

People have long believed in God, yet most of them have no understanding of what the word “God” means, and merely follow in bewilderment. They have no clue as to why exactly man should believe in God, or what God is. If people know only to believe in and follow God, but not what God is, and if they also do not know God, then is this not just a great big joke? Even though, having come this far, people have witnessed many heavenly mysteries, and have heard much profound knowledge never before understood by man, they are ignorant of many of the most elementary truths never before contemplated by man. Some might say, “We have believed in God for many years. How could we not know what God is? Does this question not belittle us?” In reality, however, though people follow Me today, they know nothing of any of the work of today, and fail to grasp even the most obvious and easiest of questions, let alone such highly complex ones as those about God. Know that the questions that you have no concern for, that you have not identified, are the ones that are most important for you to understand, for you know only to follow the crowd, paying no attention and giving no care to what you should be equipping yourself with. Do you truly know why you should have faith in God? Do you really know what God is? Do you truly know what man is? As a person who has faith in God, if you fail to understand these things, do you not lose the dignity of a believer of God? My work today is this: to have people understand their essence, understand all that I do, and know the true face of God. This is the closing act of My management plan, the last stage of My work. That is why I am telling you all of life’s mysteries in advance, so that you can accept them from Me. As this is the work of the final age, I must tell you all the truths of life that you have never been receptive to before,

even though you are incapable of understanding or bearing it due to being simply too deficient and too ill-equipped. I shall conclude My work; I shall complete the work I am supposed to do, and shall tell you of all I have commissioned of you, lest you again stray and fall for the evil one's schemes when darkness descends. There are many ways that you do not understand, many matters of which you have no knowledge. You are so ignorant; I know full well your stature and your shortcomings. Therefore, though there are many words you are incapable of understanding, I am still willing to tell you all these truths that you have never been receptive to before, because I keep worrying whether, in your current stature, you are able to stand firm in your testimony to Me. It is not that I think little of you; you are all beasts that have yet to undergo My formal training, and I absolutely cannot see how much glory is within you. Though I have expended much energy working on you, the positive elements in you seem practically nonexistent, and the negative elements can be counted on one's fingers and serve only as testimonies that bring shame on Satan. Just about everything else in you is Satan's poison. You look to Me like you are beyond salvation. As matters stand, I look at your various expressions and demeanors, and finally, I know your true stature. This is why I am always fretting over you: Left to live life on their own, would humans really be better off than or comparable to how they are today? Does your infantile stature not make you anxious? Can you truly be like the chosen people of Israel—loyal to Me, and to Me alone, at all times? What is revealed in you is not the mischievousness of children who have strayed from their parents, but the beastliness that bursts forth from animals that are out of reach of their masters' whips. You should know your nature, which is also the weakness that you all share; it is an ailment common to you all. Thus, My only exhortation to you today is to stand firm in your testimony to Me. Do

not, under any circumstances, allow the old ailment to flare up again. Bearing testimony is what's most important—it is the heart of My work. You should accept My words just as Mary accepted Jehovah's revelation that came to her in a dream: by believing, and then obeying. Only this qualifies as being chaste. For you are the ones who hear My words the most, the ones most blessed by Me. I have given you all My valuable possessions, I have bestowed everything upon you, yet you are of such vastly different status to the people of Israel; you are simply worlds apart. But compared to them, you have received so much more; while they desperately await My appearance, you pass pleasant days with Me, sharing My bounty. Given this difference, what gives you the right to squawk and squabble with Me and demand your share of My possessions? Have you not gained much? I give you so much, but what you give Me in return is just heartrending sadness and anxiety, irrepressible resentment and discontent. You are so repugnant—yet you are also pitiable, so I have no choice but to swallow all My resentment and voice My objections to you again and again. Over thousands of years of work, I have never remonstrated with mankind because I have discovered that, throughout humanity's development, it is only the "hoaxes" among you that have become the most renowned, like precious inheritances left to you by famous ancestors of ancient times. How I hate those subhuman swine and dogs. You are too lacking in conscience! You are of too base a character! Your hearts are too hardened! If I had taken such words and work to the Israelites, I would have gained glory long ago. But among you this is unattainable; among you, there is only cruel neglect, your cold shoulder, and your excuses. You are too unfeeling, and utterly worthless!

You should devote your all to My work. You should do work that benefits Me. I am willing to explain to you everything that you do not

understand so that you can gain from Me all that you lack. Even though your defects are too numerous to count, I am willing to keep doing the work that I should be doing on you, granting you My final mercy so that you may benefit from Me and gain the glory that is absent in you and which the world has never seen. I have worked for so many years, yet no human has ever known Me. I wish to tell you secrets that I have never told anyone else.

Among humans, I was the Spirit that they could not see, the Spirit that they could never engage with. Because of My three stages of work on earth (creation of the world, redemption, and destruction), I appear in their midst at different times (never publicly) to do My work amongst them. The first time I came among humans was during the Age of Redemption. Of course, I came into a Jewish family; as such, the first to see God's coming to earth were the Jews. The reason I did this work in person was that I wanted to use My incarnate flesh as a sin offering in My work of redemption. Thus, the first to see Me were the Jews in the Age of Grace. That was the first time I worked in the flesh. In the Age of Kingdom, My work is to conquer and perfect, so I again do My shepherding work in the flesh. This is My second time working in the flesh. In the final two stages of work, what people engage with is no longer the invisible, intangible Spirit, but a person who is the Spirit realized as flesh. Thus, in the eyes of man, I again become a human, with none of the look and feel of God. Moreover, the God that people see is not only male, but also female, which is most astounding and puzzling to them. Time and time again, My extraordinary work has shattered old beliefs held for many, many years. People are stunned! God is not merely the Holy Spirit, the Spirit, the sevenfold intensified Spirit, or the all-encompassing Spirit, but is also a human—an ordinary human, an exceptionally common human. He is not only male, but also female. They are similar in that They are both born to humans, and dissimilar in that one

was conceived by the Holy Spirit and the other was born to a human, though derived directly from the Spirit. They are similar in that both incarnate fleshes of God carry out the work of God the Father, and dissimilar in that one performed the work of redemption while the other does the work of conquest. Both represent God the Father, but one is the Redeemer, filled with lovingkindness and mercy, and the other is the God of righteousness, filled with wrath and judgment. One is the Supreme Commander who launched the work of redemption, while the other is the righteous God who accomplishes the work of conquest. One is the Beginning, the other the End. One is sinless flesh, while the other is flesh that completes the redemption, continues the work, and is never sinful. Both are the same Spirit, but They dwell in different fleshes and were born in different places, and They are separated by several thousand years. However, all Their work is mutually complementary, never conflicting, and can be spoken of in the same breath. Both are people, but one was a baby boy and the other was an infant girl. For all these many years, what people have seen is not only the Spirit and not only a human, a male, but also many things that do not jibe with human notions; as such, humans are never able to fully fathom Me. They keep half-believing and half-doubting Me—as if I do exist, yet am also an illusory dream—which is why, to this day, people still do not know what God is. Can you really sum Me up in one simple sentence? Do you truly dare to say, “Jesus is none other than God, and God is none other than Jesus”? Are you really so bold as to say, “God is none other than the Spirit, and the Spirit is none other than God”? Are you comfortable saying, “God is just a human clothed in flesh”? Do you truly have the courage to assert, “The image of Jesus is the great image of God”? Are you able to use your eloquence to thoroughly explain God’s disposition and image? Do you really dare to say, “God created males only, not

females, after His own image”? If you say this, then no female would be among My selected, much less would females be one class of humankind. Now do you truly know what God is? Is God a human? Is God a Spirit? Is God really a male? Can only Jesus complete the work I am to do? If you choose only one of the above to sum up My essence, then you are an exceedingly ignorant loyal believer. If I worked as incarnate flesh once, and only once, would you delimit Me? Can you really understand Me thoroughly at a single glance? Can you really sum Me up completely based on what you have been exposed to during your lifetime? If I did similar work in both My incarnations, how would you perceive Me? Would you leave Me forever nailed to the cross? Could God be as simple as you claim?

Although your faith is very sincere, none among you is able to give a full account of Me, none can give full testimony to all of the facts you see. Think about it: Today, most of you are derelict in your duties, instead pursuing the flesh, satiating the flesh, and greedily enjoying the flesh. You possess little truth. How, then, can you bear testimony to all that you have seen? Are you really confident that you can be My witnesses? If a day comes when you are unable to testify to all that you have seen today, then you will have lost the function of created beings, and there will be no meaning whatsoever to your existence. You will be unworthy of being human. It could even be said that you will not be human! I have done immeasurable work on you, but because you are currently learning nothing, aware of nothing, and ineffective in your labors, when it is time for Me to expand My work, you will just stare blankly, tongue-tied and utterly useless. Will that not make you a sinner for all time? When that time comes, will you not feel the deepest regret? Will you not sink into dejection? All of My work today is not done out of idleness and boredom, but to lay a foundation for My future work. It is not that I am at an impasse and need to

come up with something new. You should understand the work I do; it is not something done by a child playing in the street, but is a work done in representation of My Father. You should know that it is not Me doing all this Myself; rather, I represent My Father. Your role, meanwhile, is strictly to follow, obey, change, and testify. What you should understand is why you should believe in Me; this is the most important question for each of you to understand. My Father, for the sake of His glory, predestined all of you for Me from the moment He created the world. It was for the sake of My work, and for the sake of His glory, that He predestined you. It is because of My Father that you believe in Me; it is because of My Father's predestination that you follow Me. None of this is of your own choosing. Even more important is that you understand that you are the ones My Father bestowed upon Me for the purpose of testifying to Me. Because He granted you to Me, you should abide by the ways I bestow upon you, as well as the ways and the words I teach you, for it is your duty to abide by My ways. This is the original purpose of your faith in Me. Therefore, I say to you this: You are merely people that My Father bestowed upon Me to abide by My ways. However, you only believe in Me; you are not of Me because you are not of the Israelite family, and are instead ilk of the ancient serpent. All I am asking you to do is to bear witness for Me, but today you must walk in My ways. All of this is for the sake of future testimony. If you function only as people who listen to My ways, then you will be without value, and the significance of My Father's having bestowed you upon Me will be lost. What I insist on telling you is this: You should walk in My ways.

Does the Trinity Exist?

After the truth of Jesus become flesh came to be, man believed this: Not only the Father is in heaven, but also the Son, and even the Spirit. This is the conventional notion man holds, that there is a God such as this in heaven: a triune God who is the Father, the Son, and the Holy Spirit. All mankind has these notions: God is one God, but comprises three parts, what all those grievously entrenched in conventional notions deem to be the Father, the Son, and the Holy Spirit. Only those three parts made one is all of God. Without the Holy Father, God would not be whole. Similarly, neither would God be whole without the Son or the Holy Spirit. In their notions, they believe that neither the Father alone nor the Son alone can be deemed God. Only the Father, the Son, and the Holy Spirit together can be deemed God Himself. Now, all religious believers, and even each follower among you, hold this belief. Yet, as for whether this belief is correct, none can explain, for you are always in a fog of confusion about the matters of God Himself. Though these are notions, you do not know whether they are right or wrong, for you have become too grievously infected by religious notions. You have accepted too deeply these conventional notions of religion, and this poison has seeped too deep within you. Therefore, so too in this matter have you succumbed to this pernicious influence, for the triune God simply does not exist. That is, the Trinity of the Father, the Son, and the Holy Spirit simply does not exist. These are all conventional notions of man, and the fallacious beliefs of man. Throughout many centuries, man has believed in this Trinity, conjured up by notions in the mind of man, fabricated by man, and never before seen by man. Throughout these many years, there have been many Bible expositors who have explained the “true meaning” of the Trinity, but such explanations of the

triune God as three distinct consubstantial persons have been vague and unclear, and people are all befuddled by the “construct” of God. No great man has ever been able to offer a thorough explanation; most explanations pass muster in terms of reasoning and on paper, but not a single man has a fully clear understanding of its meaning. This is because this great Trinity man holds in the heart simply does not exist. For none have ever seen the true countenance of God, nor have any been fortunate enough to ascend to the abode of God for a visit so as to examine what items are present in the place where God lies, to determine exactly how many tens of thousands or hundreds of millions of generations are in the “house of God” or to investigate just how many parts compose the inherent construct of God. What mainly needs to be examined is this: the age of the Father and the Son, as well as the Holy Spirit; the respective appearances of each person; exactly how it is that They split up, and how it is that They are made one. Unfortunately, in all these many years, not a single man has been able to determine the truth of these matters. They all simply conjecture, for not a single man has ever ascended to heaven for a visit and returned with an “investigative report” for all mankind in order to report on the truth of the matter to all those fervent and devout religious believers concerned about the Trinity. Of course, the blame cannot be put on man for forming such notions, for why did Jehovah the Father not have Jesus the Son accompany Him when He created mankind? If, in the beginning, all had gone by the name of Jehovah, it would have been better. If blame must be laid, let it be laid on the momentary lapse of Jehovah God, who did not call the Son and the Holy Spirit before Him in the time of creation, but rather carried out His work alone. If They had all worked simultaneously, then would They not have become one? If, from the very beginning until the end, there was only the name Jehovah and not the name of Jesus from the Age of Grace, or if

He had then still been called Jehovah, then would God not have been spared the suffering of this division by mankind? To be sure, Jehovah cannot be blamed for all this; if blame must be laid, let it be laid on the Holy Spirit, who for thousands of years continued His work by the name of Jehovah, of Jesus, and even of the Holy Spirit, befuddling and confusing man such that man could not know exactly who God is. If the Holy Spirit Himself had worked without form or image, and moreover, without a name such as Jesus, and man could neither touch nor see Him, only hearing the sounds of thunder, then would not this kind of work have been of more benefit to mankind? So what can be done now? The notions of man have amassed high as a mountain and wide as the sea, to the extent that the God of the present day can no longer endure them and is at a complete loss. In the past when it was only Jehovah, Jesus, and between Them, the Holy Spirit, man was already at a loss as to how to cope, and now there is the addition of the Almighty, who is even said to also be a part of God. Who knows who He is and in which person of the Trinity He has been intermingled with or hidden within for however many years? How can man bear this? The triune God alone was enough to take man a lifetime to explain, but now there is "one God in four persons." How can this be explained? Can you explain it? Brothers and sisters! How have you believed in such a God until this day? I take My hat off to you. The triune God was already enough to bear; how could you continue to have such unshakable faith in this one God in four persons? You have been urged to get out, yet you refuse. How inconceivable! You are really something! A person can actually go so far as to believe in four Gods and make nothing of it; do you not think this is a miracle? I could not tell that you are able to work such a great miracle! Let Me tell you that, in truth, the triune God does not exist anywhere in this universe. God has no Father and no Son, and much less is there a concept

that the Father and Son jointly use the Holy Spirit as an instrument. All of this is the greatest fallacy and simply does not exist in this world! Yet even such a fallacy has its origin and is not entirely without basis, for your minds are not so simple, and your thoughts are not without reason. Rather, they are quite appropriate and ingenious, so much so that they are impregnable even to any Satan. The pity is that these thoughts are all fallacies and simply do not exist! You have not seen the real truth at all; you are merely making conjectures and imaginings, then fabricating it all into a story to deceitfully gain others' trust and to gain dominance over those most foolish of people without wit or reason, so that they believe in your great and renowned "expert teachings." Is this truth? Is this the way of life that man should receive? It is all nonsense! Not a single word is appropriate! Throughout these many years, God has been split by you in this way, being split finer and finer with each generation, to the extent that one God has been openly split into three Gods. And now it is simply impossible for man to rejoin God as one, for you have split Him up too finely! If not for My prompt work before it was too late, it is hard to say how long you would have brazenly continued this way! To continue splitting God in this way, how can He still be your God? Would you still recognize God? Would you still acknowledge Him as your father and return to Him? If I had arrived any later, it is likely that you would have sent the "Father and Son," Jehovah and Jesus, back to Israel and claimed that you yourselves are a part of God. Fortunately, it is now the last days. Finally, this day I have long awaited has come, and only after I carried out this stage of work by My own hand has your splitting of God Himself been halted. If not for this, you would have escalated, even placing all the Satans among you onto your tables for worship. This is your artifice! This is your means of splitting God! Will you continue to do so now? Let Me ask you: How many Gods are there? Which

God will bring you salvation? Is it the first God, the second, or the third that you always pray to? Which of Them do you always believe in? Is it the Father? Or the Son? Or is it the Spirit? Tell Me who it is that you believe in. Though with every word you say you believe in God, what you actually believe is your own brain! You simply do not have God in your hearts! And yet in your minds are a number of such "Trinities"! Do you not agree?

If the three stages of work are assessed in accordance with this concept of the Trinity, then there must be three Gods as the work carried out by each is not the same. If any among you says that the Trinity indeed exists, then explain what exactly this one God in three persons is. What is the Holy Father? What is the Son? What is the Holy Spirit? Is Jehovah the Holy Father? Is Jesus the Son? Then what of the Holy Spirit? Is not the Father a Spirit? Is not the essence of the Son also a Spirit? Was not the work of Jesus the work of the Holy Spirit? Was not the work of Jehovah at the time carried out by a Spirit the same as Jesus'? How many Spirits can God have? According to your explanation, the three persons of the Father, the Son, and the Holy Spirit are one; if this be so, then there are three Spirits, but to have three Spirits means there are three Gods. This means that there is no one true God; how can this kind of God still have the inherent essence of God? If you accept that there is only one God, then how can He have a son and be a father? Are these not all simply your notions? There is only one God, only one person in this God, and only one Spirit of God, much as it is written down in the Bible that "There is only one Holy Spirit and only one God." Regardless of whether the Father and the Son of which you speak exist, there is only one God after all, and the essence of the Father, the Son, and the Holy Spirit you believe in is the essence of the Holy Spirit. In other words, God is a Spirit, but He is able to become flesh and live among men, as well as to be above all things. His Spirit is all-inclusive and omnipresent.

He can simultaneously be in the flesh and in and above the universe. Since all people say that God is the only one true God, then there is a single God, divisible at will by none! God is only one Spirit, and only one person; and that is the Spirit of God. If it is as you say, the Father, the Son, and the Holy Spirit, then are They not three Gods? The Holy Spirit is one matter, the Son another, and the Father yet another. Their persons are different and Their essences are different, so how then can They each be part of a single God? The Holy Spirit is a Spirit; this is easy for man to understand. If this be so, then the Father is even more so a Spirit. He has never descended onto earth and has never become flesh; He is Jehovah God in the heart of man, and He is certainly a Spirit as well. Then what is the relationship between Him and the Holy Spirit? Is it the relationship between Father and Son? Or is it the relationship between the Holy Spirit and the Spirit of the Father? Is the essence of each Spirit the same? Or is the Holy Spirit an instrument of the Father? How can this be explained? And then what is the relationship between the Son and the Holy Spirit? Is it a relationship between two Spirits or the relationship between a man and a Spirit? These are all matters that can have no explanation! If They are all one Spirit, then there can be no talk of three persons, for They are possessed of a single Spirit. If They were distinct persons, then Their Spirits would vary in strength, and They simply could not be one single Spirit. This concept of the Father, the Son, and the Holy Spirit is most absurd! This segments God and splits Him into three persons, each with a status and Spirit; how then can He still be one Spirit and one God? Tell Me, were the heavens and earth, and all things within created by the Father, the Son, or the Holy Spirit? Some say that They created it all together. Then who redeemed mankind? Was it the Holy Spirit, the Son, or the Father? Some say it was the Son who redeemed mankind. Then who is the Son in essence? Is He not the incarnation of the Spirit of

God? The incarnation calls God in heaven by the name of Father from the perspective of a created man. Are you not aware that Jesus was born through the conception of the Holy Spirit? Within Him is the Holy Spirit; whatever you say, He is still one with God in heaven, for He is the incarnation of the Spirit of God. This idea of the Son is simply untrue. It is one Spirit who carries out all of the work; only God Himself, that is, the Spirit of God carries out His work. Who is the Spirit of God? Is it not the Holy Spirit? Is it not the Holy Spirit who works in Jesus? If the work had not been carried out by the Holy Spirit (that is, the Spirit of God), then could His work have represented God Himself? When Jesus called God in heaven by the name of Father as He prayed, this was done only from the perspective of a created man, only because the Spirit of God had put on an ordinary and normal flesh and had the exterior cover of a created being. Even if within Him was the Spirit of God, His exterior appearance was still that of a normal man; in other words, He had become the "Son of man" of which all men, including Jesus Himself, spoke. Given that He is called the Son of man, He is a person (whether man or woman, in any case one with the exterior shell of a human being) born into a normal family of ordinary people. Therefore, Jesus calling God in heaven by the name of Father was the same as how you at first called Him Father; He did so from the perspective of a created man. Do you still remember the Lord's Prayer that Jesus taught you to memorize? "Our Father in heaven…." He asked all men to call God in heaven by the name of Father. And since He too called Him Father, He did so from the perspective of one who stands on an equal footing with you all. Since you called God in heaven by the name of Father, this shows that Jesus saw Himself to be on equal footing with you, and as a man on earth chosen by God (that is, the Son of God). If you call God Father, is this not because you are a created being? However great the

authority of Jesus on earth, prior to the crucifixion, He was merely a Son of man, governed by the Holy Spirit (that is, God), and one of the earth's created beings, for He had yet to complete His work. Therefore, His calling God in heaven Father was solely His humility and obedience. His addressing God (that is, the Spirit in heaven) in such a manner, however, does not prove that He was the Son of the Spirit of God in heaven. Rather, it was simply that His perspective was different, not that He was a different person. The existence of distinct persons is a fallacy! Prior to His crucifixion, Jesus was a Son of man bound by the limitations of the flesh, and He did not fully possess the authority of the Spirit. That is why He could only seek the will of God the Father from the perspective of a created being. It is as He thrice prayed in Gethsemane: "Not as I will, but as You will." Before He was laid on the cross, He was but the King of the Jews; He was Christ, the Son of man, and not a body of glory. That is why, from the standpoint of a created being, He called God Father. Now, you cannot say that all who call God Father are the Son. If this were so, then would you not have all become the Son once Jesus taught you the Lord's Prayer? If you are still not convinced, then tell Me, who is the one that you call Father? If you are referring to Jesus, then who is the Father of Jesus to you? After Jesus went away, this idea of the Father and the Son was no more. This idea was only appropriate for the years when Jesus became flesh; under all other circumstances, the relationship is one between the Lord of creation and a created being when you call God Father. There is no time at which this idea of the Trinity of Father, Son, and Holy Spirit can stand; it is a fallacy rarely seen through the ages and it does not exist!

This may call to mind for most people the words of God from Genesis: "Let Us make man in Our image, after Our likeness." Given that God says let "Us" make man in "Our" image, then "Us" indicates two or more; since

He stated “Us,” then there is not just one God. In this way, man began to think in the abstract of distinct persons, and from these words arose the idea of the Father, the Son, and the Holy Spirit. What then is the Father like? What is the Son like? And what is the Holy Spirit like? Could it possibly be that the mankind of today was made in the image of one joined together from three? Then is the image of man like that of the Father, the Son, or the Holy Spirit? Which of the persons of God is man in the image of? This idea of man’s is simply incorrect and nonsensical! It can only split one God into several Gods. At the time that Moses wrote Genesis, it was after mankind was created following the creation of the world. In the very beginning, when the world began, Moses did not exist. And it was not until much later that Moses wrote the Bible, so how could he have possibly known what it was that God in heaven spoke? He had not an inkling of how God created the world. In the Old Testament of the Bible, there is no mention of the Father, the Son, and the Holy Spirit, only of the one true God, Jehovah, carrying out His work in Israel. He is called by different names as the age changes, but this cannot prove that each name refers to a different person. If this were so, then would there not be innumerable persons in God? What is written in the Old Testament is the work of Jehovah, a stage of work of God Himself for commencement in the Age of Law. It was the work of God, and as He spoke, it was, and as He commanded, it stood. At no time did Jehovah say that He was the Father come to carry out work, nor did He ever prophesy the Son coming to redeem mankind. When it came to the time of Jesus, it was only said that God had become flesh to redeem all mankind, not that it was the Son who had come. Because the ages are not alike and the work that God Himself does also differs, He needs to carry out His work within different realms. In this way, the identity He represents also differs. Man believes that Jehovah is the Father of Jesus, but this was actually not

acknowledged by Jesus, who said: “We were never distinguished as Father and Son; I and the Father in heaven are one. The Father is in Me and I am in the Father; when man sees the Son, they are seeing the heavenly Father.” When all has been said, be it the Father or the Son, They are one Spirit, not divided into separate persons. Once man attempts to explain, matters are complicated with the idea of distinct persons, as well as the relationship between Father, Son, and Spirit. When man speaks of separate persons, does this not materialize God? Man even ranks the persons as first, second, and third; these are all but the imaginings of man, not worthy of reference, and utterly unrealistic! If you asked him: “How many Gods are there?” he would say that God is the Trinity of the Father, the Son, and the Holy Spirit: the one true God. If you asked again: “Who is the Father?” he would say: “The Father is the Spirit of God in heaven; He is in charge of all, and is the Master of heaven.” “Then is Jehovah the Spirit?” He would say: “Yes!” If you then asked him, “Who is the Son?” he would say that Jesus is the Son, of course. “Then what is the story of Jesus? From whence did He come?” He would say: “Jesus was born to Mary through the conception of the Holy Spirit.” Then is His essence not the Spirit as well? Is not His work also representative of the Holy Spirit? Jehovah is the Spirit, and so too is the essence of Jesus. Now in the last days, needless to say it is still the Spirit at work; how could They be different persons? Is it not simply the Spirit of God carrying out the work of the Spirit from different perspectives? As such, there is no distinction between persons. Jesus was conceived by the Holy Spirit, and indubitably, His work was precisely that of the Holy Spirit. In the first stage of work carried out by Jehovah, He neither became flesh nor appeared to man. So man never saw His appearance. No matter how great and how tall He was, He was still the Spirit, God Himself who first created man. That is, He was the Spirit of God. When He spoke to man

from among the clouds, He was merely a Spirit. None witnessed His appearance; only in the Age of Grace when the Spirit of God came into the flesh and was incarnated in Judea did man see for the first time the image of the incarnation as a Jew. The feeling of Jehovah could not be sensed. However, He was conceived by the Holy Spirit, that is, conceived by the Spirit of Jehovah Himself, and Jesus was still born as the embodiment of the Spirit of God. What man first saw was the Holy Spirit descending like a dove upon Jesus; it was not the Spirit exclusive to Jesus, but rather the Holy Spirit. Then can the Spirit of Jesus be separated from the Holy Spirit? If Jesus is Jesus, the Son, and the Holy Spirit is the Holy Spirit, then how could They be one? The work could not be carried out if so. The Spirit within Jesus, the Spirit in heaven, and the Spirit of Jehovah are all one. It can be called the Holy Spirit, the Spirit of God, the sevenfold intensified Spirit, and the all-inclusive Spirit. The Spirit of God can carry out much work. He is able to create the world and destroy it by flooding the earth; He can redeem all mankind, and moreover, He can conquer and destroy all mankind. This work is all carried out by God Himself and cannot have been done by any other of the persons of God in His stead. His Spirit can be called by the name of Jehovah and Jesus, as well as the Almighty. He is the Lord, and Christ. He can also become the Son of man. He is in the heavens and also on the earth; He is on high above the universes and among the multitude. He is the only Master of the heavens and earth! From the time of creation until now, this work has been carried out by the Spirit of God Himself. Be it the work in the heavens or in the flesh, all is carried out by His own Spirit. All creatures, whether in heaven or on earth, are in the palm of His almighty hand; all of this is the work of God Himself and can be done by no other in His stead. In the heavens, He is the Spirit but also God Himself; among men, He is flesh but remains God Himself. Though He

may be called by hundreds of thousands of names, He is still Himself, and all the work is the direct expression of His Spirit. The redemption of all mankind through His crucifixion was the direct work of His Spirit, and so too is the proclamation unto all nations and all lands during the last days. At all times, God can only be called the almighty and one true God, the all-inclusive God Himself. The distinct persons do not exist, much less this idea of the Father, the Son, and the Holy Spirit. There is only one God in heaven and on earth!

The management plan of God spans six thousand years and is divided into three ages based on the differences in His work: The first age is the Old Testament Age of Law; the second is the Age of Grace; and the third is that of the last days—the Age of Kingdom. In each age a different identity is represented. This is only because of the difference in the work, that is, the requirements of the work. The first stage of work during the Age of Law was carried out in Israel, and the second stage of concluding the work of redemption was carried out in Judea. For the work of redemption, Jesus was born through the conception of the Holy Spirit and as the only Son. All of this was due to the requirements of the work. In the last days, God wishes to expand His work into the Gentile nations and conquer the people there, so that His name may be great among them. He wishes to guide man in understanding and entering into all the truth. All of this work is carried out by one Spirit. Though He may do so from different standpoints, the nature and principles of the work remain the same. Once you observe the principles and nature of the work They have carried out, then you will know that it is all done by one Spirit. Still some may say: “The Father is the Father; the Son is the Son; the Holy Spirit is the Holy Spirit, and in the end, They will be made one.” Then how should you make Them one? How can the Father and the Holy Spirit be made one? If They were inherently two,

then no matter how They are joined together, would They not remain two parts? When you talk about making Them one, is that not simply joining two separate parts to make one whole? But were They not two parts before being made whole? Each Spirit has a distinct essence, and two Spirits cannot be made into a single one. The Spirit is not a material object and is unlike anything else in the material world. As man sees it, the Father is one Spirit, the Son another, and the Holy Spirit yet another, then the three Spirits mix like three glasses of water into one whole. Is not that then the three made one? This is purely an erroneous explanation! Is this not splitting up God? How can the Father, the Son, and the Holy Spirit all be made one? Are They not three parts each of different natures? There are still those who say, "Did not God expressly state that Jesus was His beloved Son?" Jesus is the beloved Son of God, in whom He is well pleased—this was certainly spoken by God Himself. That was God bearing witness to Himself, but merely from a different perspective, that of the Spirit in heaven bearing witness to His own incarnation. Jesus is His incarnation, not His Son in heaven. Do you understand? Do not the words of Jesus, "I am in the Father, and the Father in Me," indicate that They are one Spirit? And is it not because of the incarnation that They were separated between heaven and earth? In reality, They are still one; no matter what, it is simply God bearing witness to Himself. Owing to the change in ages, the requirements of the work, and the differing stages of His management plan, the name by which man calls Him also differs. When He came to carry out the first stage of work, He could only be called Jehovah, shepherd of the Israelites. In the second stage, the incarnate God could only be called Lord, and Christ. But at that time, the Spirit in heaven stated only that He was the beloved Son of God and made no mention of His being the only Son of God. This simply did not happen. How could God have an only child? Then would God not

have become man? Because He was the incarnation, He was called the beloved Son of God, and, from this, came the relationship between Father and Son. It was simply because of the separation between heaven and earth. Jesus prayed from the perspective of the flesh. Since He had put on a flesh of such normal humanity, it is from the perspective of the flesh that He said: "My outer shell is that of a created being. Since I put on a flesh to come to this earth, I am now a long, long way from heaven." For this reason, He could only pray to God the Father from the perspective of the flesh. This was His duty, and it was that which the incarnate Spirit of God should be furnished with. It cannot be said that He was not God simply because He prayed to the Father from the perspective of the flesh. Though He was called the beloved Son of God, He was still God Himself, for He was but the incarnation of the Spirit, and His essence was still the Spirit. People wonder why He prayed if He was God Himself. This is because He was the incarnate God, God living within the flesh, and not the Spirit in heaven. As man sees it, the Father, the Son, and the Holy Spirit are all God. Only the three all made as one can be deemed the one true God, and, in this way, His power is exceptionally great. There are still those who say that only in this way is He the sevenfold intensified Spirit. When the Son prayed after His coming, it was the Spirit to whom He prayed. In reality, He was praying from the perspective of a created being. For the flesh is not whole, He was not whole and had many weaknesses when He came into the flesh, and He was much troubled as He carried out His work in the flesh. That is why He thrice prayed to God the Father prior to His crucifixion, as well as many times even before that. He prayed among His disciples; He prayed alone upon a mountain; He prayed aboard the fishing boat; He prayed among a multitude of people; He prayed when breaking bread; and He prayed when blessing others. Why did He do so? It was the Spirit to whom He prayed;

He was praying to the Spirit, to God in heaven, from the perspective of the flesh. Therefore, from man's standpoint, Jesus became the Son in that stage of work. In this stage, however, He does not pray. Why is this? This is because what He brings forth is the work of the word, and the judgment and chastisement of the word. He has no need for prayers, and His ministry is to speak. He is not put upon the cross, and He is not turned over by man to those in power. He simply carries out His work. At the time when Jesus prayed, He was praying to God the Father for the descent of the kingdom of heaven, for the will of the Father to be done, and for the work to come. In this stage, the kingdom of heaven has already descended, so does He still need to pray? His work is to bring the age to an end, and there are no more new ages, so is there a need to pray for the next stage? I am afraid there is not!

There are many contradictions in the explanations of man. Indeed, these are all the notions of man; without further scrutiny, you would all believe they are correct. Do you not know that this idea of God as a Trinity is but the notion of man? No knowledge of man is full and thorough. There are always impurities, and man has too many ideas; this demonstrates that a created being simply cannot explain the work of God. There is too much in the mind of man, all coming from logic and thought, that conflicts with the truth. Can your logic thoroughly dissect the work of God? Can you gain an insight into all the work of Jehovah? Is it you as a man who can see through to it all, or is it God Himself who is able to see from everlasting to everlasting? Is it you who can see from everlasting long ago to the everlasting to come, or is it God who can do so? What do you say? How are you worthy to explain God? On what basis is your explanation? Are you God? The heavens and earth, and all things in it were created by God Himself. It was not you who did this, so why are you giving incorrect

explanations? Now, do you continue to believe in the triune God? Do you not think it is too burdensome this way? It would be best for you to believe in one God, not in three. It is best to be light, for the burden of the Lord is light.

God Is the Lord of All Creation

One stage of the work of the two previous ages was carried out in Israel, and one was carried out in Judea. Generally speaking, neither stage of this work left Israel, and each was performed upon the first chosen people. As a result, the Israelites believe that Jehovah God is only the God of the Israelites. Because Jesus worked in Judea, where He carried out the work of the crucifixion, the Jews view Him as the Redeemer of the Jewish people. They think that He is solely the King of the Jews, not of any other people; that He is not the Lord who redeems the English, nor the Lord who redeems the Americans, but the Lord who redeems the Israelites; and that it was the Jews whom He redeemed in Israel. In actuality, God is the Master of all things. He is the God of all creation. He is not only the God of the Israelites, nor of the Jews; He is the God of all creation. The previous two stages of His work took place in Israel, which has created certain notions in people. They believe that Jehovah did His work in Israel, that Jesus Himself carried out His work in Judea, and, furthermore, that He became flesh to work—and whatever the case, this work did not extend beyond Israel. God did not work in Egyptians or Indians; He only worked in the Israelites. Thus do people form various notions, and delineate God's work within a certain scope. They say that when God works, He must do so among the chosen people, and in Israel; save for the Israelites, God works upon no others, nor is there any greater scope to His work. They are especially strict when it comes to keeping God incarnate in line, and do not permit Him to move beyond the bounds of Israel. Are these not all just human notions? God made all of the heavens and earth and all things, He made all of creation, so how could He restrict His work to only Israel? If that were the case, what would be the point of Him making all creation? He created the whole

world, and He has carried out His six-thousand-year management plan not only in Israel, but upon every person in the universe. Regardless of whether they live in China, the United States, the United Kingdom or Russia, every person is a descendant of Adam; they are all made by God. Not one of them can escape the bounds of creation, and not one of them can separate themselves from the label of "descendant of Adam." They are all God's creatures, they are all the offspring of Adam, and they are also all the corrupted descendants of Adam and Eve. It is not only the Israelites who are God's creation, but all people; it is just that some have been cursed, and some have been blessed. There are many agreeable things about the Israelites; God worked upon them in the beginning because they were the least corrupt. The Chinese do not bear comparison to them; they are far inferior. So, God initially worked among the people of Israel, and the second stage of His work was only carried out in Judea—which has led to a lot of notions and rules among man. In fact, if God were to act according to human notions, He would only be the God of the Israelites, and would thus be incapable of extending His work to the Gentile nations, for He would only be the God of the Israelites, and not the God of all creation. The prophecies said that Jehovah's name would be magnified among the Gentile nations, that it would spread to the Gentile nations. Why was this prophesied? If God were only the God of the Israelites, then He would only work in Israel. Moreover, He would not spread this work, and He would not make such a prophecy. Since He did make this prophecy, He will surely extend His work among the Gentile nations, among every nation and all lands. Since He said this, He must do it; this is His plan, for He is the Lord who created the heavens and earth and all things, and the God of all creation. Regardless of whether He works among the Israelites, or throughout the whole of Judea, the work He does is the work of the entire

universe, and the work of all humanity. The work He does today in the nation of the great red dragon—in a Gentile nation—is still the work of all humanity. Israel could be the base for His work on earth; likewise, China can also be the base for His work among the Gentile nations. Has He not now fulfilled the prophecy that "the name of Jehovah shall be magnified among the Gentile nations"? The first step of His work among the Gentile nations is this work, the work He does in the nation of the great red dragon. That God incarnate should work in this land, and work among these cursed people, is particularly at odds with human notions; these are the lowliest people of all, they have no worth, and they were initially forsaken by Jehovah. People can be abandoned by other people, but if they are abandoned by God, then no one is more devoid of status, no one is of lower worth. For a creature of God, being possessed by Satan or being abandoned by people is something that feels very painful—but for a creature to be forsaken by the Creator means that they could have no lower status. The descendants of Moab were cursed, and they were born in this backward country; without a doubt, of all the people under the influence of darkness, the descendants of Moab have the lowest status. Because these people have heretofore been of the lowest status, the work done upon them is best able to shatter human notions, and is also most beneficial to the whole of God's six-thousand-year management plan. Doing such work among these people is the best way of shattering human notions, and with this God launches an era; with this He shatters all human notions; with this He ends the work of the entire Age of Grace. His first work was carried out in Judea, within the bounds of Israel; among the Gentile nations, He did not do any work to launch the new era. The final stage of work is not only carried out among the Gentiles, but even more so among those who have been cursed. This one point is the evidence most capable of humiliating Satan, and thus, God

“becomes” the God of all creation in the universe, the Lord of all things, the object of worship for everything with life.

Today, there are those who still do not understand what new work God has begun. Among the Gentile nations, God has ushered in a new beginning. He has begun a new era, and initiated new work—and He performs this work upon the descendants of Moab. Is this not His newest work? No one throughout history has ever experienced this work before. No one has even heard of it, much less appreciated it. God’s wisdom, God’s wonder, God’s unfathomability, God’s greatness, and God’s holiness are all made manifest through this stage of work, the work of the last days. Is this not new work, work that shatters human notions? There are those who think thusly: “Since God cursed Moab and said that He would abandon Moab’s descendants, how could He save them now?” These are the Gentiles who were cursed by God and driven out of Israel; the Israelites called them “Gentile dogs.” In everyone’s view, they are not only Gentile dogs, but even worse, the sons of destruction; which is to say, they are not God’s chosen people. They may have been born within the bounds of Israel, but they do not belong to the people of Israel, and were expelled to Gentile nations. They are the lowliest of all people. It is precisely because they are the lowliest among humanity that God carries out His work of launching a new age among them, for they are representative of corrupt humanity. God’s work is selective and targeted; the work He does in these people today is also work that is performed upon creation. Noah was a creature of God, as are his descendants. Anyone in the world who are of flesh and blood are creatures of God. God’s work is directed at all of creation; it is not dependent on whether someone is cursed after they were created. His management work is directed at all of creation, not those chosen people who have not been cursed. Since God wishes to carry out His work among

His creation, He will certainly carry it out to successful completion, and He will work among those people who are beneficial to His work. Therefore, He shatters all conventions when He works among people; to Him, the words "cursed," "chastised" and "blessed" are meaningless! The Jewish people are good, as are the chosen people of Israel; they are people of good caliber and humanity. In the beginning, it was among them that Jehovah launched His work, and performed His earliest work—but to perform the work of conquest on them today would be meaningless. They, too, may be part of creation, and there may be much that is positive about them, but to carry out this stage of work among them would be pointless; God would not be able to conquer people, nor would He be able to convince all of creation, which is precisely the point of switching His work to these people of the nation of the great red dragon. Of greatest significance here is His launching an era, His shattering of all rules and all human notions and His ending of the work of the entire Age of Grace. If His current work were carried out among the Israelites, by the time His six-thousand-year management plan comes to a close, everyone would believe that God is only the God of the Israelites, that only the Israelites are God's chosen people, that only the Israelites deserve to inherit God's blessing and promise. God's incarnation during the last days in the Gentile nation of the country of the great red dragon accomplishes the work of God as the God of all creation; He completes the whole of His management work, and He ends the central part of His work in the nation of the great red dragon. The core of these three stages of work is the salvation of man—namely, making all of creation worship the Creator. Thus, there is great meaning to each stage of work; God does nothing that is without meaning or value. On one hand, this stage of work ushers in a new era and ends the previous two eras; on the other hand, it shatters all human notions and all the old ways of human

belief and knowledge. The work of the previous two ages was carried out according to different human notions; this stage, however, completely eliminates human notions, thereby utterly conquering humanity. Through conquering the descendants of Moab, through the work carried out among the descendants of Moab, God shall conquer all people throughout the universe. This is the deepest significance of this stage of His work, and it is the most valuable aspect of this stage of His work. Even if you now know that your own status is lowly and that you are of low worth, you will still feel that you have met with the most joyous thing: You have inherited a great blessing, received a great promise, and you can help accomplish this great work of God. You have beheld God's true countenance, you know God's inherent disposition, and you do God's will. The previous two stages of God's work were carried out in Israel. If this stage of His work during the last days were also carried out among the Israelites, not only would all of creation believe that only the Israelites were God's chosen people, but God's entire management plan would fail to attain its desired effect. During the period in which the two stages of His work were carried out in Israel, no new work—nor any work of launching a new era—was carried out among the Gentile nations. Today's stage of work—the work of launching a new era—is first carried out among the Gentile nations, and is, furthermore, initially carried out among the descendants of Moab, thus launching the entire era. God has shattered any knowledge contained within human notions, permitting none of it to remain. In His work of conquest, He has shattered human notions, those old, earlier human ways of knowledge. He lets people see that with God there are no rules, that there is nothing old about God, that the work He does is entirely liberated, entirely free, and that He is right in all He does. You must fully submit to any work that He does among creation. All of the work He does has meaning, and is carried out

according to His own will and wisdom, and not according to human choices and notions. If something is beneficial to His work, He does it; and if something is not beneficial to His work, He does not, no matter how good it is! He works and selects the recipients and location of His work in accordance with the meaning and purpose of His work. He does not adhere to past rules when He works, nor does He follow old formulas. Instead, He plans His work according to the work's significance. Ultimately, He will attain a genuine effect and the anticipated goal. If you do not understand these things today, this work will have no effect in you.

Knowing the Three Stages of God's Work Is the Path to Knowing God

The work of managing mankind is divided into three stages, which means that the work of saving mankind is divided into three stages. These three stages do not include the work of creating the world, but are rather the three stages of the work of the Age of Law, the Age of Grace, and the Age of Kingdom. The work of creating the world was the work of producing the whole of mankind. It was not the work of saving mankind, and bears no relation to the work of saving mankind, for when the world was created, mankind had not been corrupted by Satan, and so there was no need to carry out the work of mankind's salvation. The work of saving mankind only began when mankind had been corrupted by Satan, and so the work of managing mankind also only began when mankind had been corrupted. In other words, God's management of man began as a result of the work of saving mankind, and did not arise from the work of creating the world. It was only after mankind acquired a corrupt disposition that the work of management came into existence, and so the work of managing mankind includes three parts, rather than four stages, or four ages. Only this is the correct way to refer to God's management of mankind. When the final age comes to a close, the work of managing mankind will have come to a complete end. The conclusion of the work of management means that the work of saving all mankind will have been completely finished, and that this phase will thenceforth have concluded for mankind. Without the work of saving all mankind, the work of managing mankind would not exist, nor would there be the three stages of work. It was precisely because of mankind's depravity, and because mankind was in such urgent need of salvation, that Jehovah concluded the creation of the world and began the

work of the Age of Law. Only then did the work of managing mankind begin, which means that only then did the work of saving mankind begin. "Managing mankind" does not mean guiding the life of mankind, newly created, on earth (which is to say, a mankind that had yet to be corrupted). Rather, it is the salvation of a mankind that has been corrupted by Satan, which is to say, it is to transform this corrupt mankind. This is the meaning of "managing mankind." The work of saving mankind does not include the work of creating the world, and so the work of managing mankind also does not include the work of creating the world, but rather only includes three stages of work that are separate from the world's creation. To understand the work of managing mankind, it is necessary to be aware of the history of the three stages of work—this is what everyone must be aware of in order to be saved. As creatures of God, you should recognize that man was created by God, and you should recognize the source of mankind's corruption, and, moreover, the process of man's salvation. If you only know how to act according to doctrine in an attempt to gain God's favor, but have no inkling of how God saves mankind, or of the source of mankind's corruption, then this is what you lack as a creature of God. You should not be satisfied with just understanding those truths that can be put into practice, while remaining ignorant of the wider scope of God's management work—if this is the case, then you are too dogmatic. The three stages of work are the inside story of God's management of man, the advent of the gospel of the whole world, the greatest mystery among all mankind, and they are also the foundation of spreading the gospel. If you only focus on understanding simple truths that relate to your life, and know nothing of this, the greatest of all mysteries and visions, then is your life not akin to a defective product, good for nothing except being looked at?

If man only concentrates on practice, and sees the work of God and what man should know as secondary, is this not penny-wise and pound-foolish of him? That which you must know, you must know; that which you must put into practice, you must put into practice. Only then will you be someone who knows how to pursue the truth. When the day comes for you to spread the gospel, if you are only able to say that God is a great and righteous God, that He is the supreme God, a God with whom no great man can compare, and that He is a God above whom there is none…, if you can only say these irrelevant and superficial words while being utterly incapable of speaking words which are of crucial importance and which have essence; if you have nothing to say about knowing God or the work of God, and, furthermore, cannot explain the truth, or provide what is lacking in man, then someone such as you is incapable of performing their duty well. Bearing testimony to God and spreading the gospel of the kingdom is no simple matter. You must first be equipped with the truth, and the visions that must be understood. When you are clear about the visions and truth of the different aspects of God's work, and in your heart you come to know the work of God, and regardless of what God does—whether it be righteous judgment or refinement of man—you possess the greatest vision as your foundation, and you possess the right truth to put into practice, then you will be able to follow God to the very end. You must know that regardless of what work He does, the aim of God's work does not change, the heart of His work does not change, and His will toward man does not change. No matter how severe His words, no matter how adverse the environment, the principles of His work will not change, and His intention of saving man will not change. Provided that it is not the work of the revelation of the end of man or the destination of man, and is not the work of the final phase, or the work of bringing God's entire plan of management to an end, and provided

that it is during the time He works man, then the heart of His work will not change. It will always be the salvation of mankind. This should be the foundation of your belief in God. The aim of the three stages of work is the salvation of all mankind—this means the complete salvation of man from the domain of Satan. Though each of the three stages of work has a different objective and significance, each is part of the work of saving mankind, and each is different work of salvation carried out according to the requirements of mankind. Once you are aware of the aim of these three stages of work, then you will be aware of how to appreciate the significance of each stage of work, and will recognize how to act in order to satisfy the desire of God. If you can reach this point, then this, the greatest of all visions, will become the foundation of your belief in God. You should not only seek after easy ways of practice or deep truths, but should combine visions with practice, so that there are both truths that can be put into practice and knowledge that is based on visions. Only then will you be someone who comprehensively pursues the truth.

The three stages of work are at the heart of God's entire management, and in them are expressed the disposition of God and what He is. Those who do not know of the three stages of God's work are incapable of realizing how God expresses His disposition, nor do they know the wisdom of God's work. They also remain ignorant of the many ways in which He saves mankind, and of His will for the whole of mankind. The three stages of work are the full expression of the work of saving mankind. Those who do not know the three stages of work will be ignorant of the various methods and principles of the Holy Spirit's work, and those who only rigidly stick to doctrine that is left over from a certain stage of work are people who limit God to doctrine, and whose belief in God is vague and uncertain. Such people will never receive God's salvation. Only the three

stages of God's work can fully express the entirety of God's disposition and completely express God's intention of saving the whole of mankind, and the entire process of mankind's salvation. This is proof that He has defeated Satan and gained mankind; it is proof of God's victory, and is the expression of God's entire disposition. Those who understand only one stage of the three stages of God's work know only part of God's disposition. In the notions of man, it is easy for this single stage of work to become doctrine, and it becomes likely that man will establish fixed rules about God and use this single part of God's disposition as a representation of God's entire disposition. Furthermore, much of man's imagination is mixed within, such that man rigidly constrains the disposition, being, and wisdom of God, as well as the principles of God's work, within limited parameters, believing that if God was like this once, then He will remain the same for all time and never change. Only those who know and appreciate the three stages of work can fully and accurately know God. At the very least, they will not define God as the God of the Israelites, or the Jews, and will not see Him as a God who will be forever nailed to the cross for the sake of man. If one only comes to know God from one stage of His work, then their knowledge is far too small, and amounts to no more than a drop in the ocean. If not, why would many of the religious old guard nail God to the cross alive? Is it not because man confines God within certain parameters? Do many people not oppose God and obstruct the work of the Holy Spirit because they do not know the varied and diverse work of God, and, furthermore, because they possess but a smidgeon of knowledge and doctrine with which to measure the work of the Holy Spirit? Though the experiences of such people are superficial, they are arrogant and indulgent in nature and they regard the work of the Holy Spirit with contempt, ignore the disciplines of the Holy Spirit and, moreover, use their trivial old

arguments to “confirm” the work of the Holy Spirit. They also put on an act, and are wholly convinced of their own learning and erudition, and convinced that they are able to travel across the world. Are such people not those who are despised and rejected by the Holy Spirit, and will they not be eliminated by the new age? Are not those who come before God and openly oppose Him ignorant and under-informed villains, who are merely trying to show how brilliant they are? With but a meager knowledge of the Bible, they try to run riot in the world’s “academia”; with but a superficial doctrine to teach people, they try to reverse the work of the Holy Spirit and attempt to make it revolve around their own thought process. Short-sighted as they are, they try to behold in one glance 6,000 years of God’s work. These people do not have any sense worth mentioning! In fact, the greater people’s knowledge of God, the slower they are to judge His work. Furthermore, they only talk a little of their knowledge of God’s work today, but they are not rash in their judgments. The less people know of God, the more arrogant and overconfident they are and the more wantonly they proclaim God’s being—yet they only talk of theory, and offer no real evidence. Such people are of no value whatsoever. Those who see the work of the Holy Spirit as a game are frivolous! Those who are not cautious when they encounter the new work of the Holy Spirit, who run their mouths off, are quick to judge, who give free rein to their temperament to deny the rightness of the Holy Spirit’s work, and who also insult and blaspheme it—are such disrespectful people not ignorant of the Holy Spirit’s work? Are they not, furthermore, people of great arrogance, people who are inherently proud and ungovernable? Even if a day comes when such people accept the new work of the Holy Spirit, still God will not tolerate them. Not only do they look down upon those who work for God, but they also blaspheme against God Himself. Such desperate people will not be forgiven, either in

this age or the age to come, and they shall forever perish in hell! Such disrespectful, indulgent people are pretending to believe in God, and the more people are like this, the more liable they are to offend God's administrative decrees. Do not all those arrogant ones who are innately unbridled, and who have never obeyed anyone, all walk upon this path? Do they not oppose God day after day, God who is always new and never old? Today, you should understand why you must know the importance of the three stages of God's work. The words I say are of benefit to you, and are not just empty talk. If you simply read them as if admiring flowers whilst galloping past on horseback, will not all My hard work be for naught? Each of you should know your own nature. Most of you are skilled at argument; the answers to theoretical questions roll off your tongue, but you have nothing to say to questions involving essence. Even today, you still indulge in frivolous conversation, incapable of changing your old dispositions, and most of you have no intention of changing the way in which you pursue in order to achieve higher truth, but instead only live your lives half-heartedly. How are such people capable of following God to the very end? Even if you do make it to the end of the path, what benefit will it be to you? It is better to change your ideas before it is too late, either truly pursuing, or else withdrawing early. As time goes on you will become a freeloading parasite —are you willing to play such a low and ignoble role?

The three stages of work are a record of the entire work of God; they are a record of God's salvation of mankind, and they are not imaginary. If you truly wish to seek a knowledge of God's entire disposition, then you must know the three stages of work carried out by God, and, furthermore, you must not omit any stage. This is the minimum that must be achieved by those who seek to know God. Man himself cannot fabricate a true knowledge of God. This is not something that man himself can imagine, nor

is it the consequence of the Holy Spirit's special favor granted to a single person. Rather, it is a knowledge that comes after man has experienced the work of God, and it is a knowledge of God that only comes after having experienced the facts of God's work. Such a knowledge cannot be gotten readily, and nor is it something that can be taught. It is wholly related to personal experience. God's salvation of mankind is at the core of these three stages of work, yet within the work of salvation are included several methods of working and several means by which God's disposition is expressed. This is what is most difficult for man to identify, and it is this that is difficult for man to understand. The separation of the ages, changes in God's work, changes in the location of work, changes in the recipient of this work, and so on—these are all included in the three stages of work. In particular, the difference in the Holy Spirit's way of working, as well as alterations in God's disposition, image, name, identity, or other changes, are all part of the three stages of work. One stage of work can only represent one part, and is limited within a certain scope. It does not involve the separation of the ages, or changes in God's work, much less the other aspects. This is a clearly obvious fact. The three stages of work are the entirety of God's work in saving mankind. Man must know God's work and God's disposition in the work of salvation; without this fact, your knowledge of God consists of nothing but hollow words, nothing more than armchair pontification. Such knowledge can neither convince nor conquer man; it is at odds with reality, and it is not the truth. It may be very plentiful and pleasing to the ear, but if it is at odds with God's inherent disposition, then God will not spare you. Not only will He not commend your knowledge, but He will also take retribution on you for being a sinner who has blasphemed Him. The words of knowing God are not spoken lightly. Though you may be glib and silver-tongued, and though your words are so

clever that you can argue black into being white and white into being black, still you are out of your depth when it comes to speaking of the knowledge of God. God is not someone that you can judge rashly or casually praise, or nonchalantly denigrate. You praise anyone and everyone, yet you struggle to find the right words to describe the supreme grace of God—this is what every loser comes to realize. Even though there are many masters of language who are capable of describing God, the accuracy of what they describe is but a hundredth of the truth spoken by people who belong to God, people who though possessing only a limited vocabulary, have rich experience to draw upon. Thus it can be seen that knowledge of God lies in accuracy and actuality, and not in the clever use of words or a rich vocabulary, and that man's knowledge and the knowledge of God are completely unrelated. The lesson of knowing God is higher than any of the natural sciences of mankind. It is a lesson that can only be achieved by an extremely small number of those who seek to know God, and cannot be achieved by just any person of talent. So, you must not view knowing God and pursuing the truth as if they are things that could be achieved by a mere child. Perhaps you have been completely successful in your family life, or your career, or in your marriage, but when it comes to the truth and the lesson of knowing God, you have nothing to show for yourself and you have achieved nothing. Putting the truth into practice, it can be said, is of great difficulty for you, and knowing God is an even greater problem. This is your difficulty, and this is also the difficulty faced by the whole of mankind. Among those who have had some achievements in the cause of knowing God, there are almost none who are up to standard. Man does not know what it means to know God, or why it is necessary to know God, or to what degree one must attain in order to know God. This is what is so confounding to mankind, and it is quite simply the biggest riddle faced by

mankind—no one is capable of answering this question, nor is anyone willing to answer this question, because, to date, no one among mankind has had any success in the study of this work. Perhaps, when the riddle of the three stages of work is made known to mankind, there will appear in succession a group of talented people who know God. Of course, I hope that is the case, and, furthermore, I am in the process of carrying out this work, and hope to see the appearance of more such talented people in the near future. They will become those who bear testimony to the fact of these three stages of work, and, of course, they will also be the first to bear testimony to these three stages of work. But nothing would be more distressing and regrettable than if such talented people do not emerge on the day that God's work comes to an end, or if there are only one or two such people who have personally accepted being made perfect by God incarnate. However, this is only the worst case scenario. Whatever the case may be, I still hope that those who truly pursue can gain this blessing. Since the beginning of time, there has never before been work such as this; such an undertaking has never occurred in the history of human development. If you can truly become one of the first of those who know God, would this not be the highest honor among all creatures? Would any creature among mankind be more commended by God? Such work is not easy to achieve, but will ultimately still reap rewards. Regardless of their gender or nationality, all those who are capable of achieving the knowledge of God will, in the end, receive God's greatest honor, and will be the only ones that possess the authority of God. This is the work of today, and it is also the work of the future; it is the last and highest work to be accomplished in 6,000 years of work, and it is a way of working that reveals each category of man. Through the work of causing man to know God, the different ranks of man are revealed: Those who know God are qualified to receive God's blessings

and accept His promises, while those who do not know God are unqualified to receive God's blessings and accept His promises. Those who know God are the intimates of God, and those who do not know God cannot be called the intimates of God; the intimates of God can receive any of God's blessings, but those who are not His intimates are not worthy of any of His work. Whether it be tribulations, refinement, or judgment, all these things are for the sake of allowing man to ultimately achieve a knowledge of God, and so that man may submit to God. This is the only effect that will ultimately be achieved. Nothing of the three stages of work is hidden, and this is advantageous to man's knowledge of God, and helps man gain a more complete and thorough knowledge of God. All this work is of benefit to man.

The work of God Himself is the vision that man must know, for the work of God cannot be achieved by man, and is not possessed by man. The three stages of work are the entirety of God's management, and there is no greater vision that should be known by man. If man does not know this mighty vision, then it is not easy to know God, it is not easy to understand God's will, and, furthermore, the path that man walks upon will become increasingly arduous. Without visions, man would not have been able to come this far. It is the visions that have safeguarded man until today, and which have provided the greatest protection to man. In the future, your knowledge must deepen, and you must come to know the entirety of His will and the essence of His wise work within the three stages of work. Only this is your true stature. The final stage of work does not stand alone, but is part of the whole formed together with the two previous stages, which is to say that it is impossible to complete the entire work of salvation by only doing one of the three stages of work. Even though the final stage of work is able to fully save man, this does not mean that it is only necessary to

carry out this single stage on its own, and that the two previous stages of work are not required to save man from the influence of Satan. No single stage of the three stages can be held up as the only vision that must be known by all mankind, for the entirety of the work of salvation is the three stages of work, not a single stage among them. As long as the work of salvation has not been accomplished, the management of God will be unable to come to a complete end. God's being, His disposition, and His wisdom are expressed in the entirety of the work of salvation; they are not revealed to man at the very beginning, but have been gradually expressed in the work of salvation. Each stage of the work of salvation expresses part of the disposition of God, and part of His being; no one stage of work can directly and completely express the entirety of God's being. As such, the work of salvation can only be fully concluded once the three stages of work have been completed, and so man's knowledge of the entirety of God is inseparable from the three stages of God's work. What man gains from one stage of work is merely the disposition of God that is expressed in a single part of His work. It cannot represent the disposition and being that is expressed in the stages before or after. That is because the work of saving mankind cannot be finished straight away during one period, or in one location, but gradually becomes deeper according to man's level of development at different times and places. It is work that is carried out in stages, and it is not completed in a single stage. So, God's entire wisdom is crystallized in the three stages, rather than in one individual stage. His entire being and His entire wisdom are laid forth in these three stages, and each stage contains His being, and each stage is a record of the wisdom of His work. Man should know the entire disposition of God expressed in these three stages. All this of God's being is of the utmost importance to all mankind, and if people do not have this knowledge when they worship

God, then they are no different from those who worship Buddha. God's work among man is not hidden from man, and should be known by all of those who worship God. Since God has carried out the three stages of the work of salvation among man, man should know the expression of what He has and is during these three stages of work. This is what must be done by man. What God hides from man is that which man is incapable of achieving, and that which man should not know, whereas that which God shows to man is that which man should know, and that which man should possess. Each of the three stages of work is carried out upon the foundation of the previous stage; it is not carried out independently, separate from the work of salvation. Though there are great differences in the age and the work that is carried out, at its core is still the salvation of mankind, and each stage of the work of salvation is deeper than the last. Each stage of work continues on from the foundation of the last, which is not abolished. In this way, in His work that is always new and never old, God is constantly expressing aspects of His disposition that have never before been expressed to man, and is always revealing to man His new work and His new being, and even though the religious old guard does its utmost to resist this, and openly opposes it, God always does the new work that He intends to do. His work is always changing, and because of this, it is always encountering the opposition of man. So, too, is His disposition always changing, as are the age and recipients of His work. Furthermore, He is always doing work that has never been done before, even carrying out work that appears to man to be in contradiction to the work done before, to run counter to it. Man is only able to accept one kind of work, or one way of practice, and it is difficult for man to accept work, or ways of practice, that are at odds with, or higher than, them. But the Holy Spirit is always doing new work, and so there appear group after group of religious experts that oppose the new work of

God. These people have become experts precisely because man has no knowledge of how God is always new and never old, and has no knowledge of the principles of God's work, and, furthermore, has no knowledge of the many ways in which God saves man. As such, man is utterly unable to tell if it is work that comes from the Holy Spirit, and if it is the work of God Himself. Many people cling to an attitude in which, if something corresponds with the words that came before, then they accept it, and if there are differences with the work of before, then they oppose and reject it. Today, do you all not abide by such principles? The three stages of the work of salvation have not had any great effect on you, and there are those who believe that the two previous stages of work are a burden they simply do not need to know. They think that these stages should not be declared to the masses and should be retracted as soon as possible, so that people do not feel overwhelmed by the previous two stages of the three stages of work. Most believe that making the two previous stages of work known is a step too far, and is of no help in knowing God—that is what you think. Today, you all believe that it is right to act in this way, but the day will come when you realize the importance of My work: Know that I do not do any work that is of no significance. Since I am declaring the three stages of work to you, they must be of benefit to you; since these three stages of work are at the heart of God's entire management, they must become the focus of everyone throughout the universe. One day, you will all realize the importance of this work. Know that you oppose God's work, or use your own notions to measure the work of today, because you do not know the principles of God's work, and because of your rash treatment of the work of the Holy Spirit. Your opposition to God and obstruction of the work of the Holy Spirit is caused by your notions and inherent arrogance. It is not because God's work is wrong, but because you are naturally too

disobedient. After finding their belief in God, some people cannot even say with certainty where man came from, yet they dare to make public speeches appraising the rights and wrongs of the Holy Spirit's work. They even lecture the apostles who have the Holy Spirit's new work, passing comment and speaking out of turn; their humanity is too low, and there is not the slightest sense in them. Will the day not come when such people are rejected by the work of the Holy Spirit, and burned by the fires of hell? They do not know the work of God, but instead criticize His work, and also try to instruct God how to work. How can such unreasonable people know God? Man comes to know God during the process of seeking and experiencing; it is not through criticizing at whim that man comes to know God through the enlightenment of the Holy Spirit. The more accurate people's knowledge of God becomes, the less they oppose Him. In contrast, the less people know of God, the more likely they are to oppose Him. Your notions, your old nature, and your humanity, character and moral outlook are the capital with which you resist God, and the more corrupted your morals, odious your qualities, and low your humanity, the more you are the enemy of God. Those who are possessed of strong notions and who have a self-righteous disposition are even more in enmity of God incarnate; such people are the antichrists. If your notions are not rectified, then they will always be against God; you will never be compatible with God, and will always be apart from Him.

Only by putting aside your old notions can you gain new knowledge, yet old knowledge is not necessarily equivalent to old notions. "Notions" refers to the things imagined by man that are at odds with reality. If the old knowledge was already outdated in the old age and stopped man from entering into the new work, then such knowledge is also a notion. If man is able to take the correct approach to such knowledge and can come to know

God from several different aspects, combining the old and the new, then the old knowledge becomes an aid to man, and becomes the basis by which man enters the new age. The lesson of knowing God requires you to master many principles: how to enter onto the path to knowing God, which truths you must understand in order to know God, and how to get rid of your notions and old dispositions so that you may submit to all of the arrangements of God's new work. If you use these principles as the foundation for entering into the lesson of knowing God, then your knowledge will become deeper and deeper. If you have a clear knowledge of the three stages of work—which is to say, of God's entire plan of management—and if you can fully correlate the previous two stages of God's work with the present stage, and see that it is work done by one God, then you will have an incomparably sturdy foundation. The three stages of work were done by one God; this is the greatest vision, and this is the only path to knowing God. The three stages of work could only have been done by God Himself, and no man could do such work on His behalf—this is to say that only God Himself could have done His own work from the beginning until today. Though the three stages of God's work have been carried out in different ages and locations, and though the work of each is different, it is all work done by one God. Of all the visions, this is the greatest vision that man should know, and if it can be completely understood by man, then he will be able to stand fast. Today, the biggest problem facing various religions and denominations is that they do not know the work of the Holy Spirit, and are unable to differentiate between the work of the Holy Spirit and work that is not of the Holy Spirit—because of this, they cannot tell whether this stage of work is, like the last two stages of work, also done by Jehovah God. Though people follow God, most are still unable to tell whether it is the right way. Man worries whether this way

is the way personally led by God Himself, and whether God's incarnation is a fact, and most people still have no clue about how to discern such things. Those who follow God are unable to determine the way, and so the messages which are spoken only have a partial effect among these people, and are incapable of being fully effective, and so this then affects the life entry of such people. If man can see in the three stages of work that they were carried out by God Himself at different times, in different places, and in different people; if man can see that although the work is different, it is all done by one God, and that since it is work done by one God, then it must be right and without error, and that though it is at odds with the notions of man, there is no denying that it is the work of one God—if man can say for sure that it is the work of one God, then the notions of man will be reduced to mere trifles, unworthy of mention. Because the visions of man are unclear, and because man only knows Jehovah as God, and Jesus as the Lord, and is in two minds about the God incarnate of today, many people remain devoted to the work of Jehovah and Jesus, and are beset by notions about the work of today, most people are always doubtful, and do not take the work of today seriously. Man has no notions toward the last two stages of work, which were invisible. That is because man does not understand the reality of the last two stages of work, and did not personally witness them. It is because these stages of work cannot be seen that man imagines as he likes; regardless of what he comes up with, there are no facts to prove such imaginings, and no one to correct them. Man gives free rein to his temperament, throwing caution to the wind and letting his imagination run free; there are no facts to verify his imaginings, and so man's imaginings become "fact," regardless of whether there is any proof to them. Thus man believes in his own imagined God in his mind, and does not seek the God of reality. If one person has one kind of belief, then among a hundred people

there are a hundred kinds of belief. Man is possessed of such beliefs because he has not seen the reality of God's work, because he has only heard it with his ears and has not beheld it with his eyes. Man has heard legends and stories—but rarely has he heard the knowledge of the facts of God's work. Thus it is that people who have only been believers for a year come to believe in God through their own notions. The same is also true for those who have believed in God their entire lives. Those who cannot see the facts will never be able to escape from a faith in which they have notions about God. Man believes that he has freed himself from the bonds of his old notions, and has entered new territory. Does man not know that the knowledge of those who cannot see the true face of God is nothing but notions and hearsay? Man thinks that his notions are right and without error, and he thinks that these notions come from God. Today, when man witnesses the work of God, he lets loose notions that have built up over many years. The imaginings and ideas of the past have become an obstruction to the work of this stage, and it has become difficult for man to let go of such notions and to refute such ideas. The notions toward this step-by-step work of many of those who have followed God until today have become ever more grievous, and these people have gradually formed a stubborn enmity to the God incarnate. The source of this hatred lies in the notions and imaginings of man. The notions and imaginings of man have become the enemy of the work of today, work which is at odds with the notions of man. This has happened precisely because facts do not allow man to give free rein to his imagination, and, moreover, cannot be easily refuted by man, and the notions and imaginings of man do not brook the existence of facts, and, furthermore, because man does not give thought to the correctness and veracity of facts, and merely single-mindedly lets loose his notions and employs his own imagination. This can only be said to be

the fault of the notions of man, and cannot be said to be a fault of the work of God. Man may imagine whatever he wishes, but he may not freely dispute any stage of God's work or any bit of it; the fact of God's work is inviolable by man. You may give free rein to your imagination, and may even compile fine stories about the work of Jehovah and Jesus, but you may not refute the fact of each stage of the work of Jehovah and Jesus; this is a principle, and it is also an administrative decree, and you should understand the importance of these issues. Man believes that this stage of work is incompatible with the notions of man, and that this is not the case for the two previous stages of work. In his imagination, man believes that the work of the two previous stages is surely not the same as the work of today—but have you ever considered that the principles of God's work are all the same, that His work is always practical, and that, regardless of the age, there will always be a deluge of people who resist and oppose the fact of His work? All those who today resist and oppose this stage of work would also undoubtedly have opposed God in times past, for such people will always be the enemies of God. The people who know the fact of God's work will see the three stages of work as the work of one God, and will let go of their notions. These are people who know God, and such people are those who truly follow God. When the entire management of God is nearing its end, God will class all things according to kind. Man was made by the hands of the Creator, and in the end He must completely return man under His dominion; this is the conclusion of the three stages of work. The stage of work of the last days, and the previous two stages in Israel and Judea, are God's plan of management in the entire universe. No one can deny this, and it is the fact of God's work. Although people have not experienced or witnessed much of this work, the facts are still the facts, and this is undeniable by any man. People who believe in God in every land of the

universe will all accept the three stages of work. If you only know one particular stage of work, and do not understand the other two stages of work, do not understand the work of God in times past, then you are unable to speak the whole truth of God's entire plan of management, and your knowledge of God is one-sided, for in your belief in God you do not know or understand Him, and so you are not fit to bear testimony to God. Regardless of whether your current knowledge of these things is profound or superficial, in the end, you must have knowledge, and must be thoroughly convinced, and all people will see the entirety of God's work and submit under the dominion of God. At the end of this work, all religions will become one, all creatures will return under the dominion of the Creator, all creatures will worship the one true God, and all evil religions will come to nothing, never to appear again.

Why this continual reference to the three stages of work? The passing of the ages, social development, and the changing face of nature all follow alterations in the three stages of work. Mankind changes in time with the work of God, and does not develop by itself. The three stages of God's work are referred to in order to bring all creatures, and all people of every religion and denomination, under the dominion of one God. Regardless of what religion you belong to, ultimately you will all submit under the dominion of God. Only God Himself can carry out this work; it cannot be done by any religious head. There are several major religions in the world, and each has its own head, or leader, and the followers are spread across different countries and regions all over the world; almost every country, be it large or small, has different religions within it. However, regardless of how many religions there are across the world, all people within the universe ultimately exist under the guidance of one God, and their existence is not guided by religious heads or leaders. This is to say that mankind is

not guided by a particular religious head or leader; rather, the whole of mankind is led by the Creator, who created the heavens and earth and all things, and who also created mankind—this is a fact. Although the world has several major religions, regardless of how great they are, they all exist under the dominion of the Creator, and none of them can exceed the scope of this dominion. The development of mankind, the supersedure of society, the development of natural sciences—each is inseparable from the arrangements of the Creator, and this work is not something that can be done by any given religious head. A religious head is merely the leader of a particular religion, and cannot represent God, nor can they represent the One who created the heavens and earth and all things. A religious head can lead all those within the entire religion, but they cannot command all creatures beneath the heavens—this is a universally acknowledged fact. A religious head is merely a leader, and cannot stand equal to God (the Creator). All things are in the hands of the Creator, and in the end they will all return to the hands of the Creator. Mankind was made by God, and regardless of the religion, every person will return under the dominion of God—this is inevitable. Only God is the Most High among all things, and the highest ruler among all creatures must also return under His dominion. No matter how high the status of a man, that man cannot take mankind to a suitable destination, and no one is able to class all things according to kind. Jehovah Himself created mankind and classed each according to kind, and when the end time arrives He will still do His own work Himself, classing all things according to kind—this work cannot be done by any apart from God. The three stages of work carried out from the beginning until today were all carried out by God Himself, and were carried out by the one God. The fact of the three stages of work is the fact of God's leadership of all mankind, a fact that no one can deny. At the end of the three stages of work,

all things will be classed according to kind and return under the dominion of God, for throughout the entire universe there only exists this one God, and there are no other religions. He who is incapable of creating the world will be incapable of bringing it to an end, whereas He who created the world will surely be capable of bringing it to an end. Therefore, if one is unable to bring the age to an end and is merely able to help man cultivate his mind, then he will surely not be God, and will surely not be the Lord of mankind. He will be incapable of doing such great work; there is only one who can carry out such work, and all that are unable to do this work are surely enemies and not God. All evil religions are incompatible with God, and since they are incompatible with God, they are enemies of God. All work is done by this one true God, and the entire universe is commanded by this one God. Regardless of whether it is His work in Israel or in China, regardless of whether the work is carried out by the Spirit or by the flesh, all is done by God Himself, and can be done by no one else. It is precisely because He is the God of all mankind that He works freely, unconstrained by any conditions—this is the greatest of all visions. As a creature of God, if you wish to perform the duty of a creature of God and understand the will of God, you must understand the work of God, you must understand God's will for creatures, you must understand His plan of management, and you must understand all the significance of the work He does. Those who do not understand this are not qualified creatures of God! As a creature of God, if you do not understand where you came from, do not understand the history of mankind and all the work done by God, and, furthermore, do not understand how mankind has developed up to today, and do not understand who commands the whole of mankind, then you are incapable of performing your duty. God has led mankind up until today, and ever since He created man upon the earth He has never left him. The Holy Spirit never

stops working, has never stopped leading mankind, and has never left mankind. But mankind does not realize that there is a God, much less does he know God. Is there anything more humiliating than this for all creatures of God? God personally leads man, but man does not understand the work of God. You are a creature of God, yet you do not understand your own history, and are unaware of who has led you on your journey, you are oblivious of the work done by God, and so you cannot know God. If you still do not know now, then you will never be qualified to bear testimony to God. Today, the Creator personally leads all people once again, and causes all people to behold His wisdom, almightiness, salvation, and wonderfulness. Yet you still do not realize or understand—are you not therefore the one who will not receive salvation? Those who belong to Satan do not understand the words of God, while those who belong to God can hear the voice of God. All those who realize and understand the words I speak are the ones who will be saved and who will bear testimony to God; all those who do not understand the words that I speak cannot bear testimony to God, and are the ones who will be eliminated. Those who do not understand God's will and do not realize the work of God are incapable of achieving the knowledge of God, and such people cannot bear testimony to God. If you wish to bear testimony to God, then you must know God; the knowledge of God is accomplished through the work of God. All in all, if you wish to know God, then you must know God's work: Knowing God's work is of the utmost importance. When the three stages of work come to an end, there will be made a group of those who bear testimony to God, a group of those who know God. These people will all know God and will be able to put the truth into practice. They will possess humanity and sense, and will all know the three stages of God's work of salvation. This is the work that will be accomplished at the end, and these people are the

crystallization of the work of 6,000 years of management, and are the most powerful testimony to the ultimate defeat of Satan. Those who can bear testimony to God will be able to receive God's promise and blessing, and will be the group that remains at the very end, the group which possesses the authority of God and bears testimony to God. Perhaps those among you can all become a member of this group, or perhaps only half, or only a few —it depends on your will and on your pursuit.

Corrupt Mankind Is More in Need of the Salvation of the Incarnate God

God became flesh because the object of His work is not the spirit of Satan, or any incorporeal thing, but man, who is of the flesh and has been corrupted by Satan. It is precisely because the flesh of man has been corrupted that God has made fleshly man the object of His work; moreover, because man is the object of corruption, God has made man the only object of His work throughout all the stages of His salvation work. Man is a mortal being, is of flesh and blood, and God is the only One who can save man. In this way, God must become a flesh that possesses the same attributes as man in order to do His work, so that His work might achieve better effects. God must become flesh to do His work precisely because man is of the flesh, and incapable of overcoming sin or divesting himself of the flesh. Though the essence and identity of God incarnate differ greatly from the essence and identity of man, yet His appearance is identical to that of man; He has the appearance of a normal person, and leads the life of a normal person, and those who see Him can discern no difference to a normal person. This normal appearance and normal humanity are sufficient for Him to do His divine work in normal humanity. His flesh allows Him to do His work in normal humanity, and helps Him do His work among man, and His normal humanity, moreover, helps Him carry out the work of salvation among man. Although His normal humanity has caused much tumult among man, such tumult has not impacted the normal effects of His work. In short, the work of His normal flesh is of supreme benefit to man. Though most people do not accept His normal humanity, His work can still achieve results, and these results are achieved thanks to His normal humanity. Of this there is no doubt. From His work in the flesh, man gains ten times or

dozens of times more things than the notions that exist among man about His normal humanity, and such notions shall all ultimately be swallowed by His work. And the effect that His work has achieved, which is to say, the knowledge that man has toward Him, far outweighs man's notions about Him. There is no way to imagine or measure the work He does in the flesh, for His flesh is unlike that of any fleshly human being; although the outer shell is identical, the essence is not the same. His flesh engenders many notions among man about God, yet His flesh can also allow man to acquire much knowledge, and can even conquer any person possessed of a similar outer shell. For He is not merely human, but is God with the outer shell of a human, and none can completely fathom or understand Him. An invisible and intangible God is loved and welcomed by all. If God is just a Spirit that is invisible to man, it is so easy for man to believe in God. People can give free rein to their imaginations, can choose whatever image they like as God's image to please themselves and make themselves feel happy. In this way, people may do whatever their own God most likes and wishes for them to do, without any scruples. What is more, people believe that no one is more loyal and devout than they toward God, and that all others are Gentile dogs, and disloyal to God. It can be said that this is what is sought by those whose belief in God is vague and based on doctrine; what they seek is all much the same, with little variation. It is merely that the images of God in their imaginations are different, yet their essence is actually the same.

Man is untroubled by his carefree belief in God and believes in God however he pleases. This is one of the "rights and freedoms of man," with which no one may interfere, for people believe in their own God and not the God of anyone else; it is their own private property, and almost everyone possesses this kind of private property. People regard this property as a

precious treasure, but to God there is nothing more lowly or worthless, for there is no clearer indication of opposition to God than this private property of man. It is because of the work of God incarnate that God becomes a flesh with a tangible form, and who can be seen and touched by man. He is not a formless Spirit, but a flesh that man can see and come into contact with. However, most of the Gods people believe in are fleshless deities that are formless, which are also of a free form. In this way, the incarnate God has become the enemy of most of those who believe in God, and those who cannot accept the fact of God's incarnation have, similarly, become the adversaries of God. Man is possessed of notions not because of his way of thinking, or because of his rebelliousness, but because of this private property of man. It is because of this property that most people die, and it is this vague God that cannot be touched, cannot be seen, and does not exist in reality that ruins man's life. Man's life is forfeited not by the incarnate God, much less by the God of heaven, but by the God of man's own imagining. The only reason that the incarnate God has come into the flesh is because of the needs of corrupt man. It is because of the needs of man, not of God, and all His sacrifices and sufferings are for the sake of mankind, and not for the benefit of God Himself. There are no pros and cons or rewards for God; He shall not reap some future harvest, but that which was originally owed to Him. All that He does and sacrifices for mankind is not so that He might gain great rewards, but purely for the sake of mankind. Though God's work in the flesh involves many unimaginable difficulties, the effects that it ultimately achieves far exceed those of the work done directly by the Spirit. The work of the flesh entails much hardship, and the flesh cannot possess the same great identity as the Spirit, He cannot carry out the same supernatural deeds as the Spirit, much less can He possess the same authority as the Spirit. Yet the essence of the work done by this

unremarkable flesh is far superior to that of the work done directly by the Spirit, and this flesh Himself is the answer to the needs of all mankind. For those to be saved, the use value of the Spirit is far inferior to that of the flesh: The work of the Spirit is able to cover the entire universe, across all mountains, rivers, lakes, and oceans, yet the work of the flesh more effectively relates to every person with whom He comes into contact. What is more, God's flesh with tangible form can better be understood and trusted by man, and can further deepen man's knowledge of God, and can leave upon man a more profound impression of the actual deeds of God. The work of the Spirit is shrouded in mystery; it is difficult for mortal beings to fathom, and even harder for them to see, and so they can only rely on hollow imaginings. The work of the flesh, however, is normal, and based on reality, and possessed of rich wisdom, and is a fact that can be beheld by the physical eye of man; man can personally experience the wisdom of the work of God, and has no need to employ his bountiful imagination. This is the accuracy and real value of the work of God in the flesh. The Spirit can only do things that are invisible to man and difficult for him to imagine, for example the enlightenment of the Spirit, the moving of the Spirit, and the guidance of the Spirit, but for man who has a mind, these do not provide any clear meaning. They only provide a moving, or a broad meaning, and cannot give an instruction with words. The work of God in the flesh, however, is greatly different: It involves the accurate guidance of words, it has clear will, and has clear required goals. And so man does not need to grope around, or employ his imagination, much less make guesses. This is the clarity of the work in the flesh, and its great difference from the work of the Spirit. The work of the Spirit is only suitable for a limited scope and cannot replace the work of the flesh. The work of the flesh gives man far more exact and necessary goals and far more real, valuable knowledge than

the work of the Spirit. The work that is of greatest value to corrupt man is that which provides accurate words, clear goals to pursue, and which can be seen and touched. Only realistic work and timely guidance are suited to man's tastes, and only real work can save man from his corrupt and depraved disposition. This can only be achieved by the incarnate God; only the incarnate God can save man from his formerly corrupt and depraved disposition. Although the Spirit is the inherent essence of God, work such as this can only be done by His flesh. If the Spirit worked single-handedly, then it would not be possible for His work to be effective—this is a plain truth. Though most people have become the enemies of God because of this flesh, when He concludes His work, those who are against Him will not only cease to be His enemies, but on the contrary will become His witnesses. They will become the witnesses that have been conquered by Him, witnesses that are compatible with Him and inseparable from Him. He shall cause man to know the importance of His work in the flesh to man, and man shall know the importance of this flesh to the meaning of man's existence, shall know His real value to the growth of man's life, and, moreover, shall know that this flesh will become a living fountain of life from which man cannot bear to part. Though the incarnate flesh of God is far from matching God's identity and position, and seems to man to be incompatible with His actual status, this flesh, who does not possess the true image of God, or the true identity of God, can do the work that God's Spirit is unable to do directly. Such is the true significance and value of God's incarnation, and it is this significance and value which man is unable to appreciate and acknowledge. Though all mankind look up to God's Spirit and look down on God's flesh, irrespective of how they view or think, the real significance and value of the flesh far exceed those of the Spirit. Of course, this is only with regard to corrupt mankind. For everyone who seeks

the truth and longs for the appearance of God, the Spirit's work can only provide moving or inspiration, and a sense of wondrousness that it is inexplicable and unimaginable, and a sense that it is great, transcendent, and admirable, yet also unattainable and unobtainable to all. Man and the Spirit of God can only look upon each other from afar, as if there were a great distance between them, and they can never be alike, as if man and God were separated by an invisible divide. In fact, this is an illusion given to man by the Spirit, which is because the Spirit and man are not of the same kind and shall never coexist in the same world, and because the Spirit possesses nothing of man. So man does not have need of the Spirit, for the Spirit cannot directly do the work most needed by man. The work of the flesh offers man real objectives to pursue, clear words, and a sense that He is real and normal, that He is humble and ordinary. Although man may fear Him, for most people He is easy to relate to: Man can behold His face, and hear His voice, and he does not need to look at Him from afar. This flesh feels approachable to man, not distant, or unfathomable, but visible and touchable, for this flesh is in the same world as man.

For all of those who live in the flesh, changing their disposition requires goals to pursue, and knowing God requires witnessing the real deeds and the real face of God. Both can only be achieved by God's incarnate flesh, and both can only be accomplished by the normal and real flesh. This is why the incarnation is necessary, and why it is needed by all corrupt mankind. Since people are required to know God, the images of the vague and supernatural Gods must be dispelled from their hearts, and since they are required to cast off their corrupt disposition, they must first know their corrupt disposition. If only man does the work to dispel the images of the vague Gods from people's hearts, then he will fail to achieve the proper effect. The images of the vague Gods in people's hearts cannot be exposed,

cast off, or completely expelled by words alone. In doing so, ultimately it would still not be possible to dispel these deep-rooted things from people. Only by replacing these vague and supernatural things with the practical God and the true image of God, and making people gradually know them, can the due effect be achieved. Man recognizes that the God whom he sought in times past is vague and supernatural. That which can achieve this effect is not the direct leadership of the Spirit, much less the teachings of a certain individual, but the incarnate God. The notions of man are laid bare when the incarnate God officially does His work, because the normality and reality of the incarnate God is the antithesis of the vague and supernatural God in man's imagination. The original notions of man can only be revealed when contrasted against the incarnate God. Without the comparison to the incarnate God, the notions of man could not be revealed; in other words, without reality as a foil, the vague things could not be revealed. No one is capable of using words to do this work, and no one is capable of articulating this work using words. Only God Himself can do His own work, and no one else can do this work on His behalf. No matter how rich the language of man is, he is incapable of articulating the reality and normality of God. Man can only know God more practically, and can only see Him more clearly, if God personally works among man and completely shows forth His image and His being. This effect cannot be achieved by any human being of flesh. Of course, God's Spirit is also incapable of achieving this effect. God can save corrupt man from the influence of Satan, but this work cannot be directly accomplished by the Spirit of God; rather, it can only be done by the flesh God's Spirit wears, by God's incarnate flesh. This flesh is man and is also God, is a man possessed of normal humanity and also God possessed of full divinity. And so, even though this flesh is not the Spirit of God, and differs greatly from the Spirit, it is still the incarnate God

Himself who saves man, who is the Spirit and also the flesh. No matter what He is called by, ultimately it is still God Himself who saves mankind. For the Spirit of God is indivisible from the flesh, and the work of the flesh is also the work of the Spirit of God; it is just that this work is not done using the identity of the Spirit, but is done using the identity of the flesh. Work that needs to be done directly by the Spirit does not require incarnation, and work that requires the flesh to do cannot be done directly by the Spirit, and can only be done by God incarnate. This is what is required for this work, and it is what is required by corrupt mankind. In the three stages of God's work, only one stage was carried out directly by the Spirit, and the remaining two stages are carried out by the incarnate God, and not directly by the Spirit. The work of the Age of Law done by the Spirit did not involve changing the corrupt disposition of man, and neither did it bear any relation to man's knowledge of God. The work of God's flesh in the Age of Grace and the Age of Kingdom, however, involves man's corrupt disposition and his knowledge of God, and is an important and crucial part of the work of salvation. Therefore, corrupt mankind is more in need of the salvation of the incarnate God, and is more in need of the direct work of the incarnate God. Mankind needs the incarnate God to shepherd him, support him, water him, feed him, judge and chastise him, and he needs more grace and greater redemption from the incarnate God. Only God in the flesh can be the confidant of man, the shepherd of man, the very present help of man, and all of this is the necessity of the incarnation both today and in times past.

Man has been corrupted by Satan and is the highest of all God's creatures, therefore man is in need of God's salvation. The object of God's salvation is man, not Satan, and that which shall be saved is the flesh of man, and the soul of man, and not the devil. Satan is the object of God's

annihilation, man is the object of God's salvation, and the flesh of man has been corrupted by Satan, so the first to be saved must be the flesh of man. The flesh of man has been most profoundly corrupted, and it has become something which opposes God, so much so that it even openly opposes and denies the existence of God. This corrupt flesh is simply too intractable, and nothing is more difficult to deal with or change than the corrupt disposition of the flesh. Satan comes into the flesh of man to stir up disturbances, and it uses the flesh of man to disturb the work of God and impair the plan of God, and thus man has become Satan, and become the enemy of God. For man to be saved, he must first be conquered. It is because of this that God rises to the challenge and comes into the flesh to do the work He intends to do, and to do battle with Satan. His aim is the salvation of man, who has been corrupted, and the defeat and annihilation of Satan, which rebels against Him. He defeats Satan through His work of conquering man, while at the same time He saves corrupt mankind. Thus, it is a work that achieves two aims at once. He works in the flesh, and speaks in the flesh, and undertakes all work in the flesh in order to better engage with man, and better conquer man. The last time that God becomes flesh, His work of the last days will be concluded in the flesh. He will class all men according to kind, conclude His entire management, and also conclude all His work in the flesh. After all His work on earth comes to an end, He will be completely victorious. Working in the flesh, God will have fully conquered mankind, and fully gained mankind. Does this not mean that His entire management will have come to an end? When God concludes His work in the flesh, as He has fully defeated Satan and has been victorious, Satan will have no further opportunity to corrupt man. The work of the first incarnation of God was the redemption and forgiveness of man's sins. Now it is the work of conquering and fully gaining mankind, so that Satan will

no longer have any way to do its work, and will have completely lost, and God will have been completely victorious. This is the work of the flesh, and is the work done by God Himself. The initial work of the three stages of God's work was done directly by the Spirit, and not by the flesh. The final work of the three stages of God's work, however, is done by the incarnate God, and not directly by the Spirit. The work of redemption of the intermediary stage was also done by God in the flesh. Throughout the entire management work, the most important work is to save man from the influence of Satan. The key work is the complete conquest of corrupt man, thus restoring the original reverence of God in the heart of conquered man, and allowing him to achieve a normal life, which is to say, the normal life of a creature of God. This work is crucial, and it is the core of the management work. In the three stages of the work of salvation, the first stage of the work of the Age of Law was far from the core of the management work; it only had the slight appearance of the work of salvation, and was not the beginning of God's work of saving man from the domain of Satan. The first stage of work was done directly by the Spirit because, under the law, man only knew to abide by the law, and man did not have more truth, and because the work in the Age of Law hardly involved changes in the disposition of man, much less was it concerned with the work of how to save man from the domain of Satan. Thus the Spirit of God completed this supremely simple stage of work that did not concern the corrupt disposition of man. This stage of work bore little relation to the core of the management, and it had no great correlation to the official work of the salvation of man, and so it did not require God to become flesh to personally do His work. The work done by the Spirit is implicit and unfathomable, and it is deeply frightening and unapproachable to man; the Spirit is not suited to directly doing the work of salvation, and is not suited

to directly providing life to man. Most suitable for man is to transform the work of the Spirit into an approach that is close to man, which is to say, what is most suitable for man is for God to become an ordinary, normal person to do His work. This requires God to be incarnated to take the place of the Spirit in His work, and for man, there is no more suitable way for God to work. Among these three stages of work, two stages are carried out by the flesh, and these two stages are the key phases of the management work. The two incarnations are mutually complementary and they complement each other perfectly. The first stage of God's incarnation laid the foundation for the second stage, and it can be said that the two incarnations of God form one whole and are not incompatible with each other. These two stages of God's work are carried out by God in His incarnate identity because they are so important to the entire management work. It could almost be said that, without the work of the two incarnations of God, the entire management work would have ground to a halt, and the work of saving mankind would be nothing but empty talk. Whether or not this work is important is based on the needs of mankind, on the reality of mankind's depravity, and on the severity of Satan's disobedience and its disturbance of the work. The right one who is up to the task is predicated upon the nature of the work performed by the worker, and the importance of the work. When it comes to the importance of this work, in terms of what method of work to adopt—work done directly by God's Spirit, or work done by God incarnate, or work done through man—the first to be eliminated is work done through man, and, based on the nature of the work, and the nature of the Spirit's work versus that of the flesh, it is ultimately decided that work done by the flesh is more beneficial for man than work done directly by the Spirit, and that it offers more advantages. This is God's thought at the time when He decided whether the work was to be done by

the Spirit or by the flesh. There is a significance and a basis to each stage of work. They are not groundless imaginings, nor are they carried out arbitrarily; there is a certain wisdom to them. Such is the truth behind all of God's work. In particular, there is even more of God's plan in such a great work as God incarnate personally working among man. Therefore, God's wisdom and the entirety of His being are reflected in every action, thought, and idea in His work; this is the more concrete and systematic being of God. These subtle thoughts and ideas are difficult for man to imagine, and difficult for man to believe, and, moreover, difficult for man to know. Work done by man is done according to general principle, which, for man, is highly satisfactory. Yet compared to the work of God, there is simply too great a disparity; although the deeds of God are great and the work of God is of a magnificent scale, behind them are many minute and precise plans and arrangements that are unimaginable to man. Each stage of His work is not only performed according to principle, but each stage also contains many things that cannot be articulated by human language, and these are the things that are invisible to man. Regardless of whether it is the work of the Spirit or the work of God incarnate, each contains the plans of His work. He does not work groundlessly, and He does not do insignificant work. When the Spirit works directly, it is with His goals, and when He becomes man (which is to say, when He transforms His outer shell) to work, it is even more with His purpose. Why else would He readily change His identity? Why else would He readily become a person who is regarded as lowly and is persecuted?

His work in the flesh is of the utmost significance, which is spoken with regard to the work, and the One who ultimately concludes the work is the incarnate God, and not the Spirit. Some believe that God may at some unknown time come to earth and appear to man, whereupon He shall

personally judge the whole of mankind, testing them one by one without anyone being left out. Those who think in this way do not know this stage of work of the incarnation. God does not judge man one by one, and He does not test man one by one; to do thus would not be the work of judgment. Is not the corruption of all mankind the same? Is not the essence of all mankind the same? What is judged is mankind's corrupt essence, man's essence corrupted by Satan, and all the sins of man. God does not judge the trifling and insignificant faults of man. The work of judgment is representative, and it is not carried out especially for a certain person. Rather, it is work in which a group of people are judged in order to represent the judgment of all of mankind. By personally carrying out His work on a group of people, God in the flesh uses His work to represent the work of the whole of mankind, after which it is gradually spread. This is also how the work of judgment is. God does not judge a certain kind of person or a certain group of people, but instead judges the unrighteousness of the whole of mankind—man's opposition to God, for example, or man's irreverence toward Him, or man's disturbance of the work of God, and so on. What is judged is mankind's essence of opposition to God, and this work is the work of conquest of the last days. The work and word of the incarnate God witnessed by man are the work of judgment before the great white throne during the last days, which was conceived by man during times past. The work that is currently being done by the incarnate God is exactly the judgment before the great white throne. The incarnate God of today is the God who judges the whole of mankind during the last days. This flesh and His work, His word, and His entire disposition are the entirety of Him. Although the scope of His work is limited, and does not directly involve the entire universe, the essence of the work of judgment is the direct judgment of all mankind—not only for the sake of the chosen

people of China, nor for the sake of a small number of people. During the work of God in the flesh, although the scope of this work does not involve the entire universe, it represents the work of the entire universe, and after He concludes the work within the work scope of His flesh, He will immediately expand this work to the entire universe, in the same way that the gospel of Jesus spread throughout the universe following His resurrection and ascension. Regardless of whether it is the work of the Spirit or the work of the flesh, it is work that is carried out within a limited scope, but which represents the work of the entire universe. During the last days, God performs His work by appearing in His incarnate identity, and God in the flesh is the God who judges man before the great white throne. Regardless of whether He is the Spirit or the flesh, He who does the work of judgment is the God who judges mankind during the last days. This is defined based on His work, and it is not defined according to His external appearance or several other factors. Although man harbors notions about these words, no one can deny the fact of the incarnate God's judgment and conquest of all mankind. Regardless of what man thinks of it, facts are, after all, facts. No one can say that "The work is done by God, but the flesh is not God." This is nonsense, for this work can be done by no one except God in the flesh. Since this work has already been completed, following this work the work of God's judgment of man shall not appear for a second time; God in His second incarnation has already concluded all of the work of the entire management, and there shall not be a fourth stage of God's work. Because the one who is judged is man, man who is of the flesh and has been corrupted, and it is not the spirit of Satan that is judged directly, the work of judgment is therefore not carried out in the spiritual world, but among man. No one is more suitable, and qualified, than God in the flesh for the work of judging the corruption of man's flesh. If judgment were

carried out directly by the Spirit of God, then it would not be all-embracing. Furthermore, such work would be difficult for man to accept, for the Spirit is unable to come face-to-face with man, and because of this, the effects would not be immediate, much less would man be able to behold the unoffendable disposition of God more clearly. Satan can only be fully defeated if God in the flesh judges the corruption of mankind. Being the same as man possessed of normal humanity, God in the flesh can directly judge the unrighteousness of man; this is the mark of His innate holiness, and of His extraordinariness. Only God is qualified to, and is in the position to, judge man, for He is possessed of the truth, and righteousness, and so He is able to judge man. Those who are without truth and righteousness are not fit to judge others. If this work were done by the Spirit of God, then it would not mean victory over Satan. The Spirit is inherently more exalted than mortal beings, and the Spirit of God is inherently holy, and triumphant over the flesh. If the Spirit did this work directly, He would not be able to judge all of man's disobedience and could not reveal all of man's unrighteousness. For the work of judgment is also carried out through man's notions about God, and man has never had any notions about the Spirit, and so the Spirit is incapable of better revealing the unrighteousness of man, much less of completely disclosing such unrighteousness. The incarnate God is the enemy of all those who do not know Him. Through judging man's notions and opposition to Him, He discloses all the disobedience of mankind. The effects of His work in the flesh are more apparent than those of the work of the Spirit. And so, the judgment of all mankind is not carried out directly by the Spirit but is the work of the incarnate God. God in the flesh can be seen and touched by man, and God in the flesh can completely conquer man. In his relationship with God in the flesh, man progresses from opposition to obedience, from persecution to

acceptance, from notions to knowledge, and from rejection to love—these are the effects of the work of the incarnate God. Man is only saved through the acceptance of His judgment, man only gradually comes to know Him through the words of His mouth, man is conquered by Him during his opposition to Him, and he receives the life supply from Him during the acceptance of His chastisement. All of this work is the work of God in the flesh, and not the work of God in His identity as the Spirit. The work done by God incarnate is the greatest work, and the most profound work, and the crucial part of the three stages of God's work are the two stages of the work of incarnation. The profound corruption of man is a great obstacle to the work of God incarnate. In particular, the work carried out on the people of the last days is tremendously difficult, and the environment is hostile, and the caliber of every kind of person is quite poor. Yet at the end of this work, it will still achieve the proper effect, without any flaws; this is the effect of the work of the flesh, and this effect is more persuasive than that of the work of the Spirit. The three stages of God's work shall be concluded in the flesh, and they must be concluded by the incarnate God. The most important and most crucial work is done in the flesh, and the salvation of man must be personally carried out by God in the flesh. Even though all mankind feels that God in the flesh seems unrelated to man, in fact this flesh concerns the fate and existence of the whole of mankind.

Every stage of God's work is implemented for the sake of all mankind and is directed at the whole of mankind. Even though it is His work in the flesh, it is still directed at all mankind; He is the God of all mankind, and He is the God of all created and non-created beings. Although His work in the flesh is within a limited scope, and the object of this work is also limited, each time He becomes flesh to do His work He chooses an object of His work that is supremely representative; He does not select a group of

simple and unremarkable people on which to work, but instead picks as the object of His work a group of people capable of being the representatives for His work in the flesh. This group of people is chosen because the scope of His work in the flesh is limited, and is prepared especially for His incarnate flesh, and is chosen especially for His work in the flesh. God's selection of the objects of His work is not baseless, but is done according to principle: The object of the work must be of benefit to the work of God in the flesh, and must be able to represent the whole of mankind. For example, the Jews were able to represent the whole of mankind in accepting the personal redemption of Jesus, and the Chinese are able to represent the whole of mankind in accepting the personal conquest of the incarnate God. There is a basis to the Jews' representation of the whole of mankind, and there is also a basis to Chinese people's representation of the whole of mankind in accepting the personal conquest of God. Nothing reveals the significance of redemption more than the work of redemption done among the Jews, and nothing reveals the thoroughness and success of the work of conquest more than the work of conquest being done among Chinese people. The work and word of God incarnate appear to only be aimed at a small group of people, but in fact, His work among this small group is the work of the entire universe, and His word is directed at the whole of mankind. After His work in the flesh comes to an end, those who follow Him shall begin to spread the work He has done among them. The best thing about His work in the flesh is that He can leave accurate words and exhortations, and His specific will for mankind to those who follow Him, so that afterward His followers can more accurately and more concretely pass on all of His work in the flesh, and His will for the whole of mankind, to those who accept this way. Only the work of God in the flesh among man truly accomplishes the fact of God's being together and living together with

man. Only this work fulfills man's desire to behold the face of God, witness the work of God, and hear the personal word of God. The incarnate God brings to an end the age when only the back of Jehovah appeared to mankind, and He also concludes the age of mankind's belief in the vague God. In particular, the work of the last incarnate God brings all mankind into an age that is more realistic, more practical, and more beautiful. He not only concludes the age of law and doctrine but, more importantly, He reveals to mankind a God who is real and normal, who is righteous and holy, who unlocks the work of the management plan and who demonstrates the mysteries and destination of mankind, who created mankind and brings to an end the management work, and who has remained hidden for thousands of years. He brings the age of vagueness to a complete end, He concludes the age in which the whole of mankind wished to seek God's face but was unable to, He ends the age in which the whole of mankind served Satan, and He leads the whole of mankind all the way into a completely new era. All this is the outcome of the work of God in the flesh in place of God's Spirit. When God works in His flesh, those who follow Him no longer seek and grope after those things which seem to both exist and not exist, and they cease to guess at the will of the vague God. When God spreads His work in the flesh, those who follow Him shall pass on the work that He has done in the flesh to all religions and denominations, and they shall communicate all of His words to the ears of the whole of mankind. All that is heard by those who receive His gospel shall be the facts of His work, shall be things personally seen and heard by man, and shall be facts and not hearsay. These facts are the evidence with which He spreads the work, and they are also the tools that He uses in spreading the work. Without the existence of facts, His gospel would not spread across all countries and to all places; without facts but only with man's imaginings, He would never be

able to do the work of conquering the entire universe. The Spirit is impalpable to man, and invisible to man, and the work of the Spirit is incapable of leaving any further evidence or facts of God's work for man. Man shall never behold the real face of God, he shall always believe in a vague God that does not exist. Man shall never behold the face of God, nor will man ever hear words personally spoken by God. Man's imaginings are, after all, empty, and cannot replace the true face of God; the inherent disposition of God, and the work of God Himself, cannot be impersonated by man. The invisible God in heaven and His work can only be brought to earth by God incarnate who personally does His work among man. This is the most ideal way for God to appear to man, in which man sees God and comes to know the true face of God, and it cannot be achieved by a non-incarnate God. Having carried out His work to this stage, God's work has already achieved the optimal effect, and has been a complete success. The personal work of God in the flesh has already completed ninety percent of the work of His entire management. This flesh has provided a better beginning to all of His work, and a summary for all of His work, and has promulgated all of His work, and made the last thorough replenishment to all of this work. Henceforth, there will not be another incarnate God to do the fourth stage of God's work, and never will there be any wondrous work of a third incarnation of God.

Each stage of work of God in the flesh represents His work of the entire age, and it does not represent a certain period, as does the work of man. And so the end of the work of His last incarnation does not mean that His work has come to a complete end, for His work in the flesh represents the entire age, and does not only represent the period in which He does His work in the flesh. It is just that He finishes His work of the entire age during the time that He is in the flesh, after which it spreads to all places. After the

incarnate God fulfills His ministry, He will entrust His future work to those who follow Him. In this way, His work of the entire age will be carried on unbroken. The work of the entire age of incarnation shall only be considered complete once it has spread throughout the entire universe. The work of God incarnate begins a new era, and those who continue His work are those who are used by Him. The work done by man is all within the ministry of God in the flesh, and it is incapable of going beyond this scope. If God incarnate had not come to do His work, man would not be able to bring the old age to an end and would not be able to usher in a new era. The work done by man is merely within the range of his duty that is humanly possible to do, and it does not represent the work of God. Only the incarnate God can come and complete the work that He should do and, besides Him, no one can do this work on His behalf. Of course, what I speak of is in regard to the work of incarnation. This incarnate God first carries out a step of work that does not conform to the notions of man, after which He does more work that does not conform to the notions of man. The aim of the work is the conquest of man. In one regard, God's incarnation does not conform to the notions of man, in addition to which He does more work that does not conform to the notions of man, and so man develops even more critical views about Him. He just does the work of conquest among people who have myriad notions about Him. Regardless of how they treat Him, once He has fulfilled His ministry, all people will have become subject to His dominion. The fact of this work is not only reflected among Chinese people, but it also represents how the whole of mankind shall be conquered. The effects that are achieved on these people are a precursor to the effects that shall be achieved on the whole of mankind, and the effects of the work that He does in the future shall increasingly exceed even the effects on these people. The work of God in the flesh does not involve great

fanfare, nor is it wreathed in obscurity. It is real and actual, and it is work in which one and one equals two. It is not hidden from anyone, nor does it deceive anyone. What people see are real and genuine things, and what man gains is real truth and knowledge. When the work ends, man shall have a new knowledge of Him, and those who truly pursue shall no longer have any notions about Him. This is not just the effect of His work on Chinese people, but it also represents the effect of His work in conquering the whole of mankind, for nothing is more beneficial to the work of conquering the whole of mankind than this flesh, and the work of this flesh, and everything of this flesh. They are beneficial to His work today, and beneficial to His work in the future. This flesh shall conquer the whole of mankind and shall gain the whole of mankind. There is no better work through which the whole of mankind shall behold God, and obey God, and know God. The work done by man only represents a limited scope, and when God does His work He does not speak to a certain person, but speaks to the whole of mankind, and all those who accept His words. The end that He proclaims is the end of all mankind, not just the end of a certain person. He does not give anyone special treatment, nor does He victimize anyone, and He works for, and speaks to, the whole of mankind. This incarnate God has therefore already classed the whole of mankind according to kind, has already judged the whole of mankind, and has arranged a suitable destination for the whole of mankind. Although God only does His work in China, in fact He has already resolved the work of the entire universe. He cannot wait until His work has spread among the whole of mankind before making His utterances and arrangements step by step. Would that not be too late? Now He is fully able to complete the future work in advance. Because the One who is working is God in the flesh, He is doing limitless work within a limited scope, and afterward He shall make man perform the duty that man should

perform; this is the principle of His work. He can only live with man for a time and cannot accompany man until the work of the whole era is concluded. It is because He is God that He foretells His future work in advance. Afterward, He shall class the whole of mankind according to kind by His words, and mankind shall enter into His step-by-step work according to His words. None shall escape, and all must practice according to this. So, in the future the age shall be guided by His words, and not guided by the Spirit.

The work of God in the flesh must be done in the flesh. If it were done directly by the Spirit of God, it would yield no effects. Even if it were done by the Spirit, the work would be of no great significance, and would ultimately be unpersuasive. All creatures wish to know whether the work of the Creator has significance, and what it represents, and what it is done for the sake of, and whether the work of God is full of authority and wisdom, and whether it is of the utmost value and significance. The work He does is done for the salvation of the whole of mankind, for the sake of defeating Satan, and for bearing testimony to Himself among all things. As such, the work that He does must be of great significance. The flesh of man has been corrupted by Satan, and it has been most deeply blinded, and profoundly harmed. The most fundamental reason why God works personally in the flesh is because the object of His salvation is man, who is of the flesh, and because Satan also uses the flesh of man to disturb the work of God. The battle with Satan is actually the work of conquering man, and at the same time, man is also the object of God's salvation. In this way, the work of God incarnate is essential. Satan corrupted the flesh of man, and man became the embodiment of Satan, and became the object to be defeated by God. In this way, the work of doing battle with Satan and saving mankind occurs on earth, and God must become human in order to do battle with Satan. This is

work of the utmost practicality. When God is working in the flesh, He is actually doing battle with Satan in the flesh. When He works in the flesh, He is doing His work in the spiritual realm, and He makes the whole of His work in the spiritual realm real on earth. The one who is conquered is man, man who is disobedient to Him, and the one who is defeated is the embodiment of Satan (of course, this is also man), who is in enmity to Him, and the one who is ultimately saved is also man. In this way, it is even more necessary for God to become a human who has the outer shell of a creation, so that He is able to do real battle with Satan, to conquer man, who is disobedient to Him and possessed of the same outer shell as Him, and to save man, who is of the same outer shell as Him and has been harmed by Satan. His enemy is man, the object of His conquest is man, and the object of His salvation is man, who was created by Him. So He must become human, and in this way, His work becomes much easier. He is able to defeat Satan and conquer mankind, and, moreover, is able to save mankind. Although this flesh is normal and real, He is no common flesh: He is not flesh that is only human, but flesh that is both human and divine. This is the difference between Him and man, and it is the mark of the identity of God. Only flesh such as this can do the work that He intends to do, and fulfill the ministry of God in the flesh, and fully complete His work among man. If it were not thus, His work among man would always be empty and flawed. Even though God can do battle with the spirit of Satan and emerge victorious, the old nature of corrupted man can never be resolved, and those who are disobedient to God and oppose Him can never truly become subject to His dominion, which is to say, He can never conquer mankind, and can never gain the whole of mankind. If His work on earth cannot be resolved, then His management shall never be brought to an end, and the whole of mankind will not be able to enter rest. If God cannot enter rest

with all of His creatures, then there shall never be an outcome to such management work, and the glory of God shall consequently disappear. Although His flesh has no authority, the work He does will have achieved its effect. This is the inevitable direction of His work. Regardless of whether or not His flesh is possessed of authority, as long as He is capable of doing the work of God Himself, then He is God Himself. Regardless of how normal and ordinary this flesh is, He can do the work He should do, for this flesh is God and is not just a human. The reason this flesh can do the work that man cannot is because His inner essence is unlike that of any human, and the reason He can save man is because His identity is different from that of any human. This flesh is so important to mankind because He is man and, even more so, He is God, because He can do the work that no ordinary man of flesh can do, and because He can save corrupt man, who lives together with Him on earth. Though He is identical to man, the incarnate God is more important to mankind than any person of value, for He can do the work that cannot be done by the Spirit of God, is more able than the Spirit of God to bear testimony to God Himself, and is more able than the Spirit of God to fully gain mankind. As a result, although this flesh is normal and ordinary, His contribution to mankind and His significance to the existence of mankind make Him highly precious, and the real value and significance of this flesh is immeasurable to any human. Although this flesh cannot directly destroy Satan, He can use His work to conquer mankind and defeat Satan, and make Satan fully submit to His dominion. It is because God is incarnated that He can defeat Satan and is able to save mankind. He does not directly destroy Satan, but instead becomes flesh to do the work to conquer mankind, who has been corrupted by Satan. In this way, He is better able to bear testimony to Himself among His creatures, and He is better able to save corrupted man. God incarnate’s defeat of Satan bears

greater testimony, and is more persuasive, than the direct destruction of Satan by the Spirit of God. God in the flesh is better able to help man know the Creator and is better able to bear testimony to Himself among His creatures.

Restoring the Normal Life of Man and Taking Him to a Wonderful Destination

Man understands a little of the work of today and the work of the future, but he does not understand the destination into which mankind will enter. As a creature, man should perform the duty of a creature: Man should follow God in whatever He does; you should proceed in whatever way I tell you to. You have no way of managing things for yourself, and you have no mastery over yourself; all must be left to the mercy of God, and everything is held within His hands. If the work of God provided man with an end, a wonderful destination, ahead of time, and if God used this to entice man and cause man to follow Him—if He did a deal with man—then this would not be conquest, nor would it be to work the life of man. Were God to use man's end to control him and gain his heart, then in this He would not be perfecting man, nor would He be able to gain man, but instead would be using the destination to control him. Man cares about nothing more than the future end, the final destination, and whether or not there is something good to hope for. If man were given a beautiful hope during the work of conquest, and if, prior to the conquest of man, he were given a proper destination to pursue, then not only would the conquest of man not achieve its effect, but the effect of the work of conquest would also be influenced. That is to say, the work of conquest achieves its effect by taking away the fate and prospects of man and judging and chastising the rebellious disposition of man. It is not achieved by doing a deal with man, that is, by giving man blessings and grace, but rather by revealing man's loyalty by stripping him of his "freedom" and eradicating his prospects. This is the essence of the work of conquest. If man were given a beautiful hope at the very beginning, and the work of chastisement and judgment were done

after, then man would accept this chastisement and judgment on the basis that he had prospects, and in the end, the unconditional obedience and worship of the Creator by all His creatures would not be achieved; there would only be blind, ignorant obedience, or else man would blindly make demands of God, and it would be impossible to fully conquer man's heart. Consequently, it would be impossible for such work of conquest to gain man, or, moreover, to bear testimony to God. Such creatures would be unable to perform their duty and would only strike bargains with God; this would not be conquest, but mercy and blessing. The biggest problem with man is that he thinks of nothing but his fate and prospects and idolizes these things. Man pursues God for the sake of his fate and prospects; he does not worship God because of his love for Him. And so, in the conquest of man, man's selfishness, greed and the things that most obstruct his worship of God must all be dealt with and thereby eliminated. In doing so, the effects of man's conquest will be achieved. As a result, in the first stages of the conquest of man it is necessary to purge the wild ambitions and most fatal weaknesses of man, and, through this, to reveal man's love of God and change his knowledge of human life, his view of God, and the meaning of his existence. In this way, man's love of God is cleansed, which is to say, man's heart is conquered. But in God's attitude toward all creatures, God does not conquer only for the sake of conquering; rather, He conquers in order to gain man, for the sake of His own glory, and in order to recover the earliest, original likeness of man. Were He to conquer only for the sake of conquering, then the significance of the work of conquest would be lost. That is to say that if, after conquering man, God washed His hands of man and paid no heed to man's life or death, then this would not be the management of mankind, nor would man's conquest be for the sake of his salvation. Only the gaining of man following his conquest, and his ultimate

arrival at a wonderful destination, is at the heart of all the work of salvation, and only this can achieve the aim of man's salvation. In other words, only man's arrival at the beautiful destination and his entry into rest are the prospects that should be possessed by all creatures, and the work that should be done by the Creator. If man were to do this work, then it would be too limited: It could take man to a certain point, but it would not be able to bring man to the eternal destination. Man is not able to decide man's destiny, nor, moreover, is he able to ensure man's prospects and future destination. The work done by God, however, is different. Since He created man, He leads him; since He saves man, He will thoroughly save him, and will completely gain him; since He leads man, He will bring him to the proper destination; and since He created and manages man, He must take responsibility for man's fate and prospects. It is this which is the work done by the Creator. Though the work of conquest is achieved by purging man of his prospects, man must ultimately be brought into the proper destination prepared for him by God. It is precisely because God works man that man has a destination and his fate is assured. Here, the suitable destination referred to is not man's hopes and prospects purged in times past; the two are different. Those things which man hopes for and pursues are the yearnings arising from his pursuit of the extravagant desires of the flesh, rather than the destination due to man. What God has prepared for man, meanwhile, are the blessings and promises due to man once he has been made pure, which God prepared for man after creating the world, and which are not tainted by the choices, notions, imaginings, or flesh of man. This destination is not prepared for a particular person, but is the place of rest of the whole of mankind. And so, this destination is the most suitable destination for mankind.

The Creator intends to orchestrate all beings of creation. You must not discard or disobey anything that He does, nor should you be rebellious toward Him. When the work He does ultimately achieves His aims, in this He will gain glory. Today, why is it not said that you are the descendant of Moab, or the offspring of the great red dragon? Why is there no talk of chosen people, and only talk of created beings? Created being—this was man's original title, and it is this which is his innate identity. Names vary only because the ages and periods of work vary; in fact, man is an ordinary creature. All creatures, whether they be the most corrupt or the most holy, must perform the duty of a created being. When God carries out the work of conquest, He does not control you using your prospects, fate or destination. There is actually no need to work in this way. The aim of the work of conquest is to make man perform the duty of a created being, to make him worship the Creator; only after this can he enter the wonderful destination. The fate of man is controlled by the hands of God. You are incapable of controlling yourself: Despite man always rushing and busying himself on his own behalf, he remains incapable of controlling himself. If you could know your own prospects, if you could control your own fate, would you still be a created being? In short, regardless of how God works, all His work is for the sake of man. Take, for example, the heavens and earth and all things that God created to serve man: The moon, the sun, and the stars that He made for man, the animals and plants, spring, summer, autumn and winter, and so on—all are made for the sake of man's existence. And so, regardless of how God chastises and judges man, it is all for the sake of man's salvation. Even though He strips man of his fleshly hopes, it is for the sake of purifying man, and the purification of man is done so that he may survive. The destination of man is in the hands of the Creator, so how could man control himself?

Once the work of conquest has been completed, man will be brought into a beautiful world. This life will, of course, still be on earth, but it will be totally unlike man's life today. It is the life that mankind will have after the whole of mankind has been conquered, it will be a new beginning for man on earth, and for mankind to have such a life will be proof that mankind has entered a new and beautiful realm. It will be the beginning of the life of man and God on earth. The premise of such a beautiful life must be that, after man has been purified and conquered, he submits before the Creator. And so, the work of conquest is the last stage of God's work before mankind enters the wonderful destination. Such a life is man's future life on earth, the most beautiful life on earth, the kind of life that man longs for, the kind that man has never before achieved in the history of the world. It is the final outcome of the 6,000 years of work of management; it is what mankind yearns for most, and it is also God's promise to man. But this promise cannot come to pass immediately: Man will enter the future destination only once the work of the last days has been completed and he has been completely conquered, that is, once Satan has been utterly defeated. After man has been refined, he will be without a sinful nature, because God will have defeated Satan, meaning that there will be no encroachment by hostile forces, and no hostile forces at all that can attack the flesh of man. And so man will be free and holy—he will have entered eternity. Only if the hostile forces of darkness are held in bondage will man be free wherever he goes, and so he will be without rebelliousness or opposition. Satan has but to be held in bondage, and all will be well with man; the current situation exists because Satan still stirs up trouble everywhere on earth, and because the entire work of God's management has yet to reach its end. Once Satan has been defeated, man will be completely liberated; when man gains God and comes out from under the domain of

Satan, he will behold the Sun of righteousness. The life due to normal man will be regained; all that should be possessed by normal man—such as the ability to discern good from evil, and understanding how to eat and clothe oneself, and the ability to live normally—all of this will be regained. If Eve had not been tempted by the serpent, man should have had this kind of normal life after he was created in the beginning. He should have eaten, been clothed, and led the normal human life on earth. Yet after man became depraved, this life became an unattainable illusion, and even today man does not dare to imagine such things. In fact, this beautiful life that man longs for is a necessity. If man were without such a destination, then his depraved life on earth would never cease, and if there were not such a beautiful life, then there would be no conclusion to Satan's fate or to the age in which Satan holds power over the earth. Man must arrive at a realm unreachable by the forces of darkness, and when he does, this will prove that Satan has been defeated. In this way, once there is no disturbance by Satan, God Himself will control mankind, and He will command and control the entire life of man; only then will Satan truly have been defeated. Man's life today is mostly a life of filth; it is still a life of suffering and affliction. This could not be called the defeat of Satan; man has yet to escape from the sea of affliction, has yet to escape from the hardship of the life of man, or the influence of Satan, and he still has but an infinitesimal knowledge of God. All of man's hardship was created by Satan; it was Satan that brought suffering into the life of man, and only after Satan is placed in bondage will man be able to completely escape from the sea of affliction. Yet the bondage of Satan is achieved through the conquest and gaining of the heart of man, by making man the spoils of the battle with Satan.

Today, man's pursuit of becoming an overcomer and being made perfect are the things he pursues before he has the normal human life on earth, and they are the objectives that he seeks before Satan is placed in bondage. In essence, man's pursuit of becoming an overcomer and being made perfect, or being made great use of, is to escape from Satan's influence: The pursuit of man is to become an overcomer, but the final outcome will be his escape from the influence of Satan. Only by escaping from the influence of Satan can man lead the normal human life on earth, the life of worshiping God. Today, man's pursuit of becoming an overcomer and being made perfect are the things that are pursued prior to having the normal human life on earth. They are pursued primarily for the sake of being cleansed and putting the truth into practice, and in order to worship the Creator. If man possesses the normal human life on earth, a life without hardship or affliction, then man will not engage in the pursuit of becoming an overcomer. "Becoming an overcomer" and "being made perfect" are the objectives that God gives man to pursue, and through the pursuit of these objectives He causes man to put the truth into practice and live out a life of meaning. The objective is to make man complete and to gain him, and the pursuit of becoming an overcomer and being made perfect is merely a means. If, in the future, man enters into the wonderful destination, there will be no reference to becoming an overcomer and being made perfect; there will only be each created being performing their duty. Today, man is made to pursue these things simply in order to define a scope for man, so that man's pursuit can be more targeted and practical. Otherwise, man would live amidst vague abstractedness, and pursue entry into eternal life, and if this were so, would man not be even more pitiable? To pursue in this way, without goals or principles—is it not self-deception? Ultimately, this pursuit would naturally be fruitless; in the end, man would still live under

the domain of Satan and would be incapable of extricating himself from it. Why subject himself to such aimless pursuit? When man enters the eternal destination, man will worship the Creator, and because man has gained salvation and entered eternity, man will not pursue any objectives, nor, moreover, will he need to worry about being besieged by Satan. At this time, man will know his place, and will perform his duty, and even if they are not chastised or judged, each person will perform their duty. At that time, man will be a creature in both identity and status. There will no longer be the distinction of high and low; each person will simply perform a different function. Yet man will still live in a destination that is orderly and suitable for mankind; man will perform his duty for the sake of worshiping the Creator, and it is this mankind which will become the mankind of eternity. At that time, man will have gained a life illuminated by God, a life under the care and protection of God, a life together with God. Mankind will lead a normal life on earth, and all people will enter onto the right track. The 6,000-year management plan will have utterly defeated Satan, meaning that God will have recovered the original image of man upon his creation, and as such, the original intention of God will have been fulfilled. In the beginning, before mankind was corrupted by Satan, mankind led a normal life on earth. Later, when man was corrupted by Satan, man lost this normal life, and so there began the work of God's management, and the battle with Satan to recover the normal life of man. Only when the 6,000-year work of God's management comes to an end will the life of all mankind officially begin on earth; only then will man have a wonderful life, and God will recover His purpose in creating man in the beginning, as well as the original likeness of man. And so, once man has the normal life of mankind on earth, man will not pursue becoming an overcomer or being made perfect, for man will be holy. The "overcomers" and "being

perfected" of which people speak are the objectives given to man to pursue during the battle between God and Satan, and they exist only because man has been corrupted. It is by giving you an objective and causing you to pursue this objective, that Satan will be defeated. Asking you to be an overcomer or to be made perfect or to be used requires that you bear testimony in order to shame Satan. In the end, man will lead the normal human life on earth, and man will be holy; when this happens, will people still seek to become overcomers? Are they not all beings of creation? Speaking of being an overcomer and being a perfected one, these words are directed at Satan, and at the filthiness of man. Is this word "overcomer" not in reference to the victory over Satan and the hostile forces? When you say that you have been made perfect, what within you has been made perfect? Is it not that you have divested yourself of your corrupt satanic dispositions, so that you can achieve supreme love for God? Such things are said in relation to the filthy things within man, and in relation to Satan; they are not spoken of in relation to God.

If you do not pursue becoming an overcomer and being made perfect now, then in the future, when mankind leads a normal life on earth, there will be no opportunity for such pursuit. At that time, the end of every kind of person will have been revealed. At that time, it will be clear what kind of thing you are, and if you wish to be an overcomer or wish to be made perfect, it will be impossible. It will only be that, because of his rebelliousness, man will be punished after being revealed. At that time, the pursuit of man will not be a higher position than others, for some to be overcomers and others made perfect, or for some to be the firstborn sons of God and others to be the sons of God; they will not pursue these things. All will be creatures of God, all will live on earth, and all will live together with God on earth. Now is the time of the battle between God and Satan, it is a

time in which this battle has yet to be concluded, a time in which man has yet to be completely gained; it is a period of transition. And so, man is required to pursue becoming either an overcomer or one of God's people. Today there are distinctions in status, but when the time comes there will be no such distinctions: The status of all those who have been victorious will be the same, they will all be qualified members of mankind and will live equally upon earth, meaning that they will all be qualified created beings, and the same will be given to all. Because the ages of God's work are different, and the objects of His work are different, if this work is done in you, then you are eligible to be made perfect and become overcomers; if it were done abroad, then the people there would be eligible to become the first group of people to be conquered, and the first group of people to be made perfect. Today, this work is not done abroad, so people of other countries are not eligible to be made perfect and become overcomers, and it is impossible for them to become the first group. Because the object of God's work is different, the age of God's work is different, and its scope is different, there is the first group, that is, there are the overcomers, and so too will there be a second group that is made perfect. Once there is the first group that has been made perfect, there will be a specimen and model, and so in the future there will be a second and third group of those who are made perfect, but in eternity they will all be the same, and there will be no classifications of status. They will simply have been made perfect at different times, and there will be no differences in status. When the time comes that everyone has been made complete, and the work of the entire universe has been concluded, there will be no distinctions in status, and all will be of equal status. Today, this work is done among you so that you will become the overcomers. If it were done in Britain, then Britain would have the first group, in the same way that you will be the first group. It is merely

that you have been especially blessed with grace in the way that work is being carried out in you today, and if this work were not done in you, then you would be the second group, or the third, or the fourth, or the fifth. This is merely because of the difference in the order of work; the first group and the second group do not denote that one is higher or lower than the other, it simply denotes the order in which these people are made perfect. Today these words are communicated to you, but why were you not informed earlier? Because, without a process, people tend toward extremes. For example, Jesus said in His time: "As I departed, so shall I arrive." Today, many are infatuated by these words, and they want only to wear white robes and await their rapture into heaven. Thus, there are many words that cannot be spoken too early; if they were spoken too early, man would tend toward extremes. Man's stature is too small, and he is incapable of seeing through to the truth of these words.

When man achieves the true life of man on earth and the entire forces of Satan are placed in bondage, man will live easily upon earth. Things will not be as complex as they are today: Human relationships, social relationships, complex familial relationships—they bring so much trouble, so much pain! Man's life here is so miserable! Once man has been conquered, his heart and mind will change: He will have a heart that reveres and loves God. Once all those within the universe who seek to love God have been conquered, which is to say, once Satan has been defeated, and once Satan—all the forces of darkness—has been placed in bondage, then man's life on earth will be untroubled, and he will be able to live freely upon earth. If man's life were without fleshly relationships and the complexities of the flesh, then it would be so much easier. Man's relationships of the flesh are too complex, and for man to have such things is proof that he has yet to free himself of the influence of Satan. If you had

the same relationship with each of your brothers and sisters, if you had the same relationship with each member of your family, then you would have no concerns, and would not need to worry about anyone. Nothing could be better, and in this way man would be relieved of half of his suffering. Living a normal human life on earth, man will be similar to the angels; though still being of the flesh, he will be much like an angel. This is the final promise, the last promise bestowed upon man. Today man undergoes chastisement and judgment; do you think man's experience of such things is meaningless? Could the work of chastisement and judgment be done for no reason? Previously it has been said that to chastise and judge man is to place him into the bottomless pit, which means the taking away of his fate and prospects. This is for the sake of one thing: the cleansing of man. Man is not placed in the bottomless pit deliberately, after which God washes His hands of him. Instead, it is in order to deal with the rebelliousness within man, so that in the end the things within man may be cleansed, so that he may have a true knowledge of God and be like a holy person. If this is done, then all will be accomplished. In fact, when those things within man that are meant to be dealt with are dealt with, and man bears resounding testimony, Satan will also be defeated, and even though there may be a few of those things which are originally within man that are not completely cleansed, once Satan is defeated, it will no longer cause trouble, and at that time man will have been completely cleansed. Man has never experienced such a life, but when Satan is defeated, all will be settled and those trifling things within man will all be solved, and once that main problem has been solved, all other troubles will end. During this incarnation of God on earth, when He personally does His work among man, all the work He does is done to defeat Satan, and He will defeat Satan through the conquest of man and by making you complete. When you bear resounding testimony, this,

too, will be a mark of Satan's defeat. Man is first conquered and ultimately completely made perfect in order to defeat Satan. In essence, however, along with the defeat of Satan, this is also the salvation of all mankind from this empty sea of affliction. Regardless of whether work is carried out throughout the entire universe or in China, it is all in order to defeat Satan and bring salvation to the whole of mankind, so that man may enter the place of rest. The incarnate God, this normal flesh, is precisely for the sake of defeating Satan. The work of God in flesh is used to bring salvation to all those beneath heaven who love God, it is for the sake of conquering all mankind, and, moreover, for the sake of defeating Satan. The core of all God's management work is inseparable from the defeat of Satan to bring salvation to all mankind. Why, in much of this work, is there always talk of having you bear testimony? And whom is this testimony directed at? Is it not directed at Satan? This testimony is made to God, and it is made to testify that the work of God has achieved its effect. Bearing testimony is related to the work of defeating Satan; if there were not a battle with Satan, then man would not be required to bear testimony. It is because Satan must be defeated that, at the same time as saving man, God requires that man bear testimony to Him before Satan, which He uses to save man and do battle with Satan. As a result, man is both the object of salvation and a tool in the defeat of Satan, and so man is at the core of the work of God's entire management, while Satan is merely the object of destruction, the enemy. You may feel that you have done nothing, but because of the changes in your disposition, testimony has been borne, and this testimony is directed at Satan and is not made to man. Man is not fit to enjoy such a testimony. How could he understand the work done by God? The object of God's fight is Satan; man, meanwhile, is only the object of salvation. Man has corrupt satanic dispositions, and is incapable of understanding this work. This is

because of the corruption of Satan and is not inherent to man, but is directed by Satan. Today, God's main work is to defeat Satan, that is, to completely conquer man, so that man may bear final testimony to God before Satan. In this way, all things will be accomplished. In many cases, to your naked eye it appears that nothing has been done, but in fact, the work has already been completed. Man requires that all the work of completion be visible, yet without making it visible to you, I have completed My work, for Satan has submitted, which means that it has been utterly defeated, that all of God's wisdom, power and authority have vanquished Satan. This is exactly the testimony that must be borne, and though it has no clear expression in man, though it is not visible to the naked eye, Satan has already been defeated. The entirety of this work is directed against Satan and carried out because of the battle with Satan. And so, there are many things that man does not see as having been successful, but which, in God's eyes, were successfully completed long ago. This is one of the inner truths of all God's work.

Once Satan has been defeated, that is to say, once man has been completely conquered, then man will comprehend that all of this work is for the sake of salvation, and that the means of this salvation is to seize people from the hands of Satan. The 6,000 years of work of God's management are divided into three stages: the Age of Law, the Age of Grace, and the Age of Kingdom. These three stages of work are all for the sake of mankind's salvation, which is to say, they are for the salvation of mankind that has been severely corrupted by Satan. At the same time, however, they are also so that God may do battle with Satan. Thus, just as the work of salvation is divided into three stages, so the battle with Satan is also divided into three stages, and these two aspects of God's work are conducted simultaneously. The battle with Satan is actually for the sake of mankind's salvation, and because the work of mankind's salvation is not something that can be

successfully completed in a single stage, the battle with Satan is also divided into phases and periods, and war is waged upon Satan in accordance with the needs of man and the extent of Satan's corruption of him. Perhaps, in man's imagination, he believes that in this battle God will take up arms against Satan, in the same way that two armies would fight each other. This is just what man's intellect is capable of imagining; it is a supremely vague and unrealistic idea, yet it is what man believes. And because I say here that the means of man's salvation is through battle with Satan, man imagines that this is how the battle is conducted. There are three stages to the work of man's salvation, which is to say that the battle with Satan has been split into three stages in order to defeat Satan once and for all. Yet the inner truth of the entire work of the battle with Satan is that its effects are achieved through several steps of work: bestowing grace upon man, becoming man's sin offering, forgiving the sins of man, conquering man, and making man perfect. As a matter of fact, the battle with Satan is not the taking up of arms against Satan, but the salvation of man, the working of the life of man, and the changing of man's disposition so that he may bear testimony to God. This is how Satan is defeated. Satan is defeated through changing the corrupt disposition of man. When Satan has been defeated, that is, when man has been completely saved, then the humiliated Satan will be completely bound, and in this way, man will have been completely saved. Thus, the essence of man's salvation is the war against Satan, and this war is primarily reflected in the salvation of man. The stage of the last days, in which man is to be conquered, is the last stage in the battle with Satan, and it is also the work of man's complete salvation from the domain of Satan. The inner meaning of man's conquest is the return of the embodiment of Satan—man who has been corrupted by Satan—to the Creator following his conquest, through which he will forsake Satan and

completely return to God. In this way, man will have been completely saved. And so, the work of conquest is the last work in the battle against Satan and the final stage in God's management for the sake of Satan's defeat. Without this work, the full salvation of man would ultimately be impossible, the utter defeat of Satan would also be impossible, and mankind would never be able to enter the wonderful destination, or get free from Satan's influence. Consequently, the work of salvation of man cannot be concluded before the battle with Satan is concluded, for the core of the work of God's management is for the sake of mankind's salvation. Earliest mankind was in the hands of God, but because of Satan's temptation and corruption, man was bound up by Satan and fell into the hands of the evil one. Thus, Satan became the object to be defeated in the work of God's management. Because Satan took possession of man, and because man is the capital which God uses to carry out all management, if man is to be saved, then he must be snatched back from the hands of Satan, which is to say that man must be taken back after having been held captive by Satan. Thus, Satan must be defeated through changes in man's old disposition, changes which restore man's original sense of reason. In this way, man, who has been taken captive, can be snatched back from the hands of Satan. If man is freed from the influence and bondage of Satan, then Satan will be shamed, man will ultimately be taken back, and Satan will be defeated. And because man has been freed from the dark influence of Satan, man will become the spoils of this entire battle, and Satan will become the object to be punished once the battle has finished, after which the entire work of mankind's salvation will have been completed.

God bears no malice toward the beings of creation; He wishes only to defeat Satan. All of His work—whether it be chastisement or judgment—is directed at Satan; it is carried out for the sake of mankind's salvation, it is

all in order to defeat Satan, and it has one objective: to do battle against Satan to the very end! God will never rest until He has been victorious over Satan! He will rest only once He has defeated Satan. Because all of the work done by God is directed at Satan, and because those who have been corrupted by Satan are all under the control of Satan's domain and all live under Satan's domain, without battling against Satan and breaking with it, Satan would not relax its hold on these people, and they could not be gained. If they were not gained, it would prove that Satan has not been defeated, that it has not been vanquished. And so, in God's 6,000-year management plan, during the first stage He did the work of the law, during the second stage He did the work of the Age of Grace, that is, the work of crucifixion, and during the third stage He does the work of conquering mankind. All this work is directed at the extent to which Satan has corrupted mankind, it is all in order to defeat Satan, and every one of the stages is for the sake of defeating Satan. The essence of the 6,000-year work of God's management is the battle against the great red dragon, and the work of managing mankind is also the work of defeating Satan, the work of doing battle with Satan. God has battled for 6,000 years, and thus He has worked for 6,000 years to ultimately bring man into the new realm. When Satan is defeated, man will be completely liberated. Is this not the direction of God's work today? This is precisely the direction of the work of today: the complete liberation and freeing of man, so that he is not subject to any rules, nor limited by any binds or restrictions. All this work is done in accordance with your stature and in accordance with your needs, meaning that you are provided with whatever you can accomplish. It is not a case of "driving a duck onto a perch," of imposing anything upon you; rather, all this work is carried out in accordance with your actual needs. Each stage of work is carried out in accordance with the actual needs and

requirements of man; each stage of work is for the sake of defeating Satan. In fact, at the beginning there were no barriers between the Creator and His creatures. All of these barriers were caused by Satan. Man has become unable to see or touch anything because of how Satan has disturbed and corrupted him. Man is the victim, the one who has been deceived. Once Satan has been defeated, the created beings will behold the Creator, and the Creator will look upon the created beings and be able to personally lead them. Only this is the life that man should have on earth. And so, God's work is primarily in order to defeat Satan, and once Satan has been defeated, everything will be solved. Today, you have seen that it is no simple matter for God to come among man. He has not come to spend each day finding fault in you, to say this and that, or to simply allow you to see what He looks like and how He speaks and lives. God has not become flesh merely to allow you to look upon Him or to open your eyes, or to allow you to hear the mysteries He has spoken of and the seven seals that He has opened. Rather, He has become flesh to defeat Satan. He has personally come among man in the flesh to save man and to do battle with Satan; this is the significance of His incarnation. If it were not in order to defeat Satan, then He would not personally do this work. God has come to earth to do His work among man, to personally reveal Himself to man and allow man to behold Him; is this a small matter? It really is not simple! It is not as man imagines: that God has come so man may look upon Him, so that man may understand that God is real and not vague or hollow, and that God is lofty but also humble. Could it be that simple? It is precisely because Satan has corrupted the flesh of man, and man is the one who God intends to save, that God must assume the flesh to do battle with Satan and to personally shepherd man. Only this is beneficial to His work. The two incarnate fleshes of God have existed in order to defeat Satan, and also in order to

better save man. That is because the one doing the battle with Satan can only be God, whether it be the Spirit of God or the incarnate flesh of God. In short, it cannot be the angels who are doing battle with Satan, much less can it be man, who has been corrupted by Satan. The angels are powerless to fight this battle, and man is even more impotent. As such, if God wishes to work the life of man, if He wishes to personally come to earth to save man, then He must personally become flesh—that is, He must personally assume the flesh, and with His inherent identity and the work that He must do, come among man and personally save man. If not, if it were the Spirit of God or man that did this work, then nothing would ever come of this battle, and it would never end. Only when God becomes flesh to personally go to war against Satan among man does man have a chance of salvation. Furthermore, only then is Satan shamed and left without any opportunities to exploit or any plans to execute. The work done by God incarnate is unachievable by the Spirit of God, and it would be even more impossible for any fleshly man to do it on God's behalf, for the work that He does is for the sake of the life of man, and in order to change the corrupt disposition of man. Were man to participate in this battle, he would only flee in woeful disarray, and would simply be incapable of changing his corrupt disposition. He would be incapable of saving man from the cross, or of conquering all of rebellious mankind, but would only be able to do a little old work that does not go beyond principles, or else work that is unrelated to the defeat of Satan. So why bother? What is the significance of work that cannot gain mankind, much less defeat Satan? And so, the battle with Satan can only be carried out by God Himself, and it would simply be impossible for man to do it. Man's duty is to obey and to follow, for man is unable to do work akin to creating the heavens and earth, nor, moreover, can he carry out the work of battling Satan. Man can only satisfy the

Creator under the leadership of God Himself, through which Satan is defeated; this is the only thing that man can do. And so, every time a new battle commences, which is to say, every time the work of the new age begins, this work is personally done by God Himself, through which He leads the entire age and opens up a new path for the whole of mankind. The dawn of each new age is a new start in the battle with Satan, through which man enters a newer, more beautiful realm, and a new age that is personally led by God Himself. Man is the master of all things, but those who have been gained will become the fruits of all battles with Satan. Satan is the corrupter of all things, it is the defeated at the end of all battles, and is also the one which will be punished following these battles. Among God, man and Satan, only Satan is the one which will be detested and rejected. Those who were gained by Satan but are not taken back by God, meanwhile, become the ones who will receive punishment on behalf of Satan. Of these three, only God should be worshiped by all things. Those who were corrupted by Satan but are taken back by God and who follow the way of God, meanwhile, become the ones who will receive God's promise and judge the evil ones for God. God will surely be victorious and Satan will surely be defeated, but among man there are those who will win and those who will lose. Those who win will belong with the overcomers, and those who lose will belong with the losers; this is the classification of each according to kind, it is the final ending of all God's work. It is also the aim of all God's work, and it will never change. The core of the main work of God's management plan is focused on the salvation of man, and God becomes flesh primarily for the sake of this core, for the sake of this work, and in order to defeat Satan. The first time God became flesh was also in order to defeat Satan: He personally became flesh, and was personally nailed to the cross, in order to complete the work of the first battle, which

was the work of mankind's redemption. Likewise, this stage of work is also personally done by God, who has become flesh to do His work among man, to personally speak His word and allow man to see Him. Of course, it is inevitable that He also does some other work along the way, but the main reason He carries out His work personally is in order to defeat Satan, to conquer the whole of mankind, and to gain these people. So, the work of God's incarnation really is not simple. If His purpose were only to show man that God is humble and hidden and that God is real, if it were only for the sake of doing this work, then there would be no need to become flesh. Even if God did not become flesh, He could reveal His humbleness and hiddenness, His greatness and holiness, to man directly, but such things have nothing to do with the work of managing mankind. They are incapable of saving man or making him complete, much less can they defeat Satan. If the defeat of Satan only involved the Spirit doing battle against a spirit, then such work would have even less practical value; it would be incapable of gaining man and would ruin the fate and prospects of man. As such, God's work today is of profound significance. It is not only so that man may see Him, or so that man's eyes may be opened, or in order to provide him with a little sense of feeling moved and encouraged; such work has no significance. If you can only speak of this kind of knowledge, then it proves that you do not know the true significance of God's incarnation.

The work of God's entire management plan is personally done by God Himself. The first stage—the creation of the world—was personally done by God Himself, and if it had not been, then no one would have been capable of creating mankind; the second stage was the redemption of all mankind, and it was also personally done by God Himself; the third stage goes without saying: There is an even greater need for the end of all God's work to be done by God Himself. The work of redeeming, conquering,

gaining, and perfecting the whole of mankind is all personally carried out by God Himself. If He did not personally do this work, then His identity could not be represented by man, nor His work done by man. In order to defeat Satan, in order to gain mankind, and in order to give man a normal life on earth, He personally leads man and personally works among man; for the sake of His entire management plan, and for all of His work, He must personally do this work. If man only believes that God came so that man may see Him, for the sake of making man happy, then such beliefs hold no value, no significance. Man's understanding is too superficial! Only by carrying this work out Himself can God do this work thoroughly and completely. Man is incapable of doing it on behalf of God. As he does not have God's identity or His essence, he is incapable of doing God's work, and even if man did this work, it would not have any effect. The first time God became flesh was for the sake of redemption, to redeem all mankind from sin, to make man capable of being cleansed and of being forgiven for his sins. The work of conquest is also personally done by God among man. If, during this stage, God were only to speak prophecy, then a prophet or someone gifted could be found to take His place; if it were only prophecy being spoken, then man could stand in for God. Yet if man tried to personally do the work of God Himself and tried to work the life of man, it would be impossible for him to do this work. It must be personally done by God Himself: God must personally become flesh to do this work. In the Age of Word, if only prophecy were spoken, then Isaiah or Elijah the prophet could be found to do this work, and there would be no need for God Himself to do it personally. Because the work done in this stage is not merely the speaking of prophecy, and because it is of greater importance that the work of words is used to conquer man and defeat Satan, this work cannot be done by man, and must be personally done by God Himself. In

the Age of Law Jehovah did part of His work, after which He spoke some words and did some work through the prophets. That is because man could replace Jehovah in His work, and the seers could foretell things and interpret some dreams on His behalf. The work done in the beginning was not the work of directly changing man's disposition, and was unrelated to the sin of man, and man was required only to abide by the law. So Jehovah did not become flesh and reveal Himself to man; instead He spoke directly to Moses and others, made them speak and work on His behalf, and caused them to work directly among mankind. The first stage of God's work was the leadership of man. It was the start of the battle against Satan, but this battle had yet to officially begin. The official war against Satan began with the first incarnation of God, and it has continued right up until today. The first battle of this war was when God incarnate was nailed to the cross. The crucifixion of God incarnate defeated Satan, and it was the first successful stage in the war. When God incarnate began to directly work the life of man, this was the official start of the work of regaining man, and because this was the work of changing man's old disposition, it was the work of doing battle with Satan. The stage of work done by Jehovah in the beginning was merely the leadership of man's life on earth. It was the beginning of God's work, and although it had yet to involve any battle, or any major work, it laid the foundation for the work of the battle to come. Later, the second stage of work during the Age of Grace involved changing man's old disposition, which means that God Himself wrought the life of man. This had to be personally done by God: It required that God personally become flesh. If He had not become flesh, no one else could have replaced Him in this stage of work, for it represented the work of fighting directly against Satan. If man had done this work on God's behalf, when man stood before Satan, Satan would not have submitted and it would

have been impossible to defeat it. It had to be God incarnate who came to defeat it, for the essence of God incarnate is still God, He is still the life of man, and He is still the Creator; whatever happens, His identity and essence will not change. And so, He assumed the flesh and did the work to cause the complete submission of Satan. During the stage of work of the last days, if man were to do this work and were made to speak the words directly, then he would be unable to speak them, and if prophecy were spoken, then this prophecy would be incapable of conquering man. By assuming the flesh, God comes to defeat Satan and cause its complete submission. When He utterly defeats Satan, fully conquers man, and completely gains man, this stage of work will be completed and success achieved. In God's management, man cannot stand in for God. In particular, the work of leading the age and launching new work is in even greater need of being personally done by God Himself. Giving man revelation and providing him with prophecy can be done by man, but if it is work that must be personally done by God, work of the battle between God Himself and Satan, then this work cannot be done by man. During the first stage of work, when there was no battle with Satan, Jehovah personally led the people of Israel using the prophecy spoken by the prophets. Afterward, the second stage of work was the battle with Satan, and God Himself personally became flesh and came into the flesh to do this work. Anything that involves the battle against Satan also involves the incarnation of God, which means that this battle cannot be waged by man. If man were to do battle, he would be incapable of defeating Satan. How could he have the strength to fight against it whilst still under its domain? Man is in the middle: If you lean toward Satan, then you belong to Satan, but if you satisfy God, then you belong to God. Were man to try and stand in for God in the work of this battle, would he be able to? If he did, would he not have perished long ago?

Would he not have entered into the netherworld long ago? So, man is unable to replace God in His work, which is to say that man does not have the essence of God, and if you did battle with Satan you would be incapable of defeating it. Man can only do some work; he can win some people over, but he cannot stand in for God in the work of God Himself. How could man do battle with Satan? Satan would take you captive before you had even started. Only when God Himself does battle with Satan and man follows and obeys God upon this basis, can man be gained by God and escape from the bonds of Satan. The things that man can achieve with his own wisdom and abilities are too limited; he is incapable of making man complete, of leading him, and, moreover, of defeating Satan. Man's intelligence and wisdom are unable to thwart the schemes of Satan, so how could man do battle with it?

All those who are willing to be made perfect have the chance to be made perfect, so everyone must relax: In the future you will all enter the destination. But if you are unwilling to be made perfect, and are unwilling to enter the wonderful realm, then that is your own problem. All those who are willing to be made perfect and are loyal to God, all those who obey, and all those who faithfully perform their function—all such people can be made perfect. Today, all those who do not loyally perform their duty, all those who are not loyal to God, all those who do not submit to God, particularly those who have received the enlightenment and illumination of the Holy Spirit but do not put it into practice—all such people are unable to be made perfect. All those who are willing to be loyal and obey God can be made perfect, even if they are a little ignorant; all those who are willing to pursue can be made perfect. There is no need to worry about this. As long as you are willing to pursue in this direction, you can be made perfect. I am unwilling to forsake or eliminate any of those among you, but if man does

not strive to do well, then you are only ruining yourself; it is not Me that eliminates you, but you yourself. If you yourself do not strive to do well—if you are lazy, or do not perform your duty, or are not loyal, or do not pursue the truth and always do as you please, if you behave recklessly, fight for your own fame and fortune, and are unscrupulous in your dealings with the opposite sex, then you will bear the burden of your own sins; you are not worthy of anyone's pity. My intention is for all of you to be made perfect, and at the very least be conquered, so that this stage of work may be successfully completed. God's wish is for every person to be made perfect, to be ultimately gained by Him, to be completely cleansed by Him, and to become people He loves. It matters not whether I say you are backward or of poor caliber—this is all fact. My saying this does not prove that I intend to forsake you, that I have lost hope in you, much less that I am unwilling to save you. Today I have come to do the work of your salvation, which is to say that the work I do is a continuation of the work of salvation. Every person has the chance to be made perfect: Provided that you are willing, provided that you pursue, in the end you will be able to achieve this result, and not one of you will be forsaken. If you are of poor caliber, My requirements of you will be in accordance with your poor caliber; if you are of high caliber, My requirements of you will be in accordance with your high caliber; if you are ignorant and illiterate, My requirements of you will be in accordance with your illiteracy; if you are literate, My requirements of you will be in accordance with the fact that you are literate; if you are elderly, My requirements of you will be in accordance with your age; if you are capable of providing hospitality, My requirements of you will be in accordance with this capability; if you say you cannot offer hospitality, and can only perform a certain function, whether it be spreading the gospel, or taking care of the church, or attending to other general affairs, My

perfection of you will be in accordance with the function that you perform. Being loyal, obeying to the very end, and seeking to have supreme love for God—this is what you must accomplish, and there are no better practices than these three things. Ultimately, man is required to achieve these three things, and if he can achieve them, then he will be made perfect. But, above all, you must truly pursue, you must actively press onward and upward, and not be passive in that regard. I have said that every person has the chance to be made perfect and is capable of being made perfect, and this holds true, but you do not try to be better in your pursuit. If you do not achieve these three criteria, then in the end you must be eliminated. I want everyone to catch up, I want everyone to have the work and the enlightenment of the Holy Spirit, and be able to obey to the very end, because this is the duty that each of you should perform. When you have all performed your duty, you will all have been made perfect, you will also have resounding testimony. All those who have testimony are those who have been victorious over Satan and gained God’s promise, and they are the ones who will remain to live in the wonderful destination.

The Appearance of God Has Ushered in a New Age

God's six-thousand-year plan of management is coming to an end, and the gate of the kingdom has already been opened to all those who seek His appearance. Dear brothers and sisters, what are you waiting for? What is it that you seek? Are you waiting for God to appear? Are you searching for His footprints? How the appearance of God is to be longed for! And how difficult it is to find God's footprints! In an age such as this, in a world such as this, what must we do to witness the day on which God appears? What must we do to keep pace with the footsteps of God? Questions of this kind are faced by all those who are waiting for God to appear. You have all considered them on more than one occasion—but with what outcome? Where does God appear? Where are God's footprints? Have you got the answer? Many people would reply in this way: "God appears among all those who follow Him and His footprints are in our midst; it's that simple!" Anyone can provide a formulaic answer, but do you understand what is meant by the appearance of God or His footprints? The appearance of God refers to His arrival on earth to do His work in person. With His own identity and disposition, and in the way that is innate to Him, He descends among mankind to conduct the work of initiating an age and ending an age. This kind of appearance is not a form of ceremony. It is not a sign, a picture, a miracle, or some kind of a grand vision, and even less is it a kind of religious process. It is a real and actual fact that can be touched and beheld by anyone. This kind of appearance is not for the sake of going through the motions, or for any short-term undertaking; it is, rather, for a stage of work in His management plan. The appearance of God is always meaningful and always bears some relation to His management plan. What

is called appearance here is completely different from the kind of "appearance" in which God guides, leads, and enlightens man. God carries out a stage of His great work each time He reveals Himself. This work is different from that of any other age. It is unimaginable to man, and has never been experienced by man. It is work that starts a new age and concludes the old age, and it is a new and improved form of work for the salvation of mankind; moreover, it is work that brings mankind into the new age. This is what the appearance of God signifies.

Once you have understood what the appearance of God means, how should you seek God's footprints? This question is not hard to explain: Wherever God appears, there you will find His footsteps. Such an explanation sounds straightforward, but is not so easy in practice, for many people do not know where God appears, much less where He is willing to, or where He should, appear. Some impulsively believe that wherever the Holy Spirit is at work, there God appears. Or else they believe that wherever there are spiritual figures, there God appears. Or else they believe that wherever there are people of high reputation, there God appears. For the moment, let us leave aside whether such beliefs are right or wrong. To explain such a question, we must first have a clear objective: We are searching for the footprints of God. We are not seeking spiritual figures, much less are we pursuing figures of renown; we are pursuing the footprints of God. For this reason, since we are searching for the footprints of God, it behooves us to search for God's will, for the words of God, for His utterances—because wherever there are new words spoken by God, the voice of God is there, and wherever there are the footsteps of God, God's deeds are there. Wherever there is the expression of God, there God appears, and wherever God appears, there the truth, the way, and the life exist. In seeking God's footprints, you have ignored the words "God is the

truth, the way, and the life." And so, many people, even when they receive the truth, do not believe that they have found God's footprints, and still less do they acknowledge the appearance of God. What a grave mistake! The appearance of God cannot be reconciled with man's notions, still less can God appear at the behest of man. God makes His own choices and His own plans when He does His work; moreover, He has His own objectives and His own methods. Whatever work He does, He has no need to discuss it with man or seek his advice, much less to notify each and every person of His work. This is the disposition of God, which should, moreover, be recognized by everyone. If you desire to witness the appearance of God, to follow God's footsteps, then you must first walk away from your own notions. You must not demand that God do this or that, much less should you place Him within your own confines and limit Him to your own notions. Instead, you should demand of yourselves how you ought to seek God's footprints, how you ought to accept God's appearance, and how you ought to submit to the new work of God: This is what man should do. Since man is not the truth, and is not possessed of the truth, he should seek, accept, and obey.

Regardless of whether you are American, British, or any other nationality, you should step outside the confines of your own nationality, transcending your own self, and view the work of God from the station of a created being. In this way, you will not place limitations on the footprints of God. This is because, nowadays, many people conceive it to be impossible that God will appear in a particular nation or among a certain people. How profound is the significance of God's work, and how important is the appearance of God! How can man's notions and thinking possibly take their measure? And so I say, you should break through notions of nationality and ethnicity in order to seek the appearance of God. Only thus will you not be

constrained by your own notions; only thus will you be qualified to welcome the appearance of God. Otherwise, you will remain in eternal darkness, and never gain the approval of God.

God is the God of the entire human race. He does not consider Himself the private property of any nation or people, but goes about doing His work as He has planned it, without being confined to any form, nation, or people. Perhaps you have never imagined this form, or perhaps your attitude to this form is one of denial, or perhaps the nation where God reveals Himself and the people among whom He reveals Himself just happen to be discriminated against by everyone and just happen to be the most backward on earth. Yet God has His wisdom. With His great power, and by means of His truth and His disposition, He has truly gained a group of people who are of one mind with Him, and a group of people that He wished to make complete—a group, conquered by Him, who, having endured all manner of trials and tribulations and all manner of persecution, can follow Him to the very end. The aim of God's appearance, which is not limited to any form or nation, is to enable Him to complete His work as He has planned it. This is just as when God became flesh in Judea: His aim was to complete the work of the crucifixion in redeeming the entire human race. Yet the Jews believed that it was impossible for God to do this, and they thought it impossible that God could become flesh and assume the form of the Lord Jesus. Their "impossible" became the basis on which they condemned and opposed God, and ultimately led to the destruction of Israel. Today, many people have committed a similar error. They proclaim with all their might the imminent appearance of God, yet at the same time condemn His appearance; their "impossible" once more confines the appearance of God within the limits of their imagination. And so I have seen many people break into wild and raucous laughter after coming upon the words of God. But is this laughter

any different from the condemnation and blasphemy of the Jews? You are not reverent in the presence of the truth, still less do you possess an attitude of yearning. All you do is study indiscriminately and wait with blithe unconcern. What can you gain from studying and waiting like this? Do you think you will receive personal guidance from God? If you cannot discern God's utterances, in what way are you qualified to witness the appearance of God? Wherever God appears, there the truth is expressed, and there the voice of God will be. Only those who can accept the truth will be able to hear the voice of God, and only such people are qualified to witness the appearance of God. Let go of your notions! Quiet yourself and give these words a careful reading. If you yearn for the truth, God will enlighten you and you will understand His will and His words. Let go of your opinions about the "impossible"! The more that people believe something is impossible, the more likely it is to occur, because the wisdom of God soars higher than the heavens, God's thoughts are higher than man's thoughts, and the work of God transcends the limits of man's thinking and notions. The more that something is impossible, the more it has truth that can be sought; the more something lies beyond man's notions and imagination, the more it contains the will of God. This is because, no matter where He reveals Himself, God is still God, and His essence will never change on account of the location or manner of His appearance. The disposition of God remains the same regardless of where His footprints are, and no matter where the footprints of God are, He is the God of all mankind, just as the Lord Jesus is not only the God of the Israelites, but is also the God of all the people of Asia, Europe, and America, and even more than that, He is the one and only God in the entire universe. So let us seek God's will and discover His appearance in His utterances, and keep pace with His footsteps! God is the truth, the way, and the life. His words and His

appearance exist concurrently, and His disposition and footprints are open to mankind at all times. Dear brothers and sisters, I hope that you can see the appearance of God in these words, begin following His footsteps as you stride forward into a new age, and enter into the beautiful new heaven and earth that God has prepared for those who await His appearance!

God Presides Over the Fate of All Mankind

As members of the human race and devout Christians, it is the responsibility and obligation of us all to offer up our minds and bodies for the fulfillment of God's commission, for our entire being came from God, and it exists thanks to the sovereignty of God. If our minds and bodies are not for God's commission and not for the righteous cause of mankind, then our souls will feel unworthy of those who were martyred for God's commission, and much more unworthy of God, who has provided us with everything.

God created this world, He created this mankind and, moreover, He was the architect of ancient Greek culture and human civilization. Only God consoles this mankind, and only God cares for this mankind night and day. Human development and progress are inseparable from the sovereignty of God, and the history and future of mankind are inextricable from the designs of God. If you are a true Christian, then you will surely believe that the rise and fall of any country or nation occurs according to the designs of God. God alone knows the fate of a country or nation, and God alone controls the course of this mankind. If mankind wishes to have a good fate, if a country wishes to have a good fate, then man must bow down to God in worship, repent and confess before God, or else the fate and destination of man will be an unavoidable catastrophe.

Look back to the time when Noah built the ark: Mankind was deeply corrupt, people had strayed from the blessing of God, were no longer cared for by God, and had lost the promises of God. They lived in darkness, without the light of God. Then they became licentious by nature and abandoned themselves to hideous depravity. Such people could no longer receive the promise of God; they were unfit to witness the face of God or to

hear the voice of God, for they had abandoned God, had cast aside all that He had bestowed upon them, and had forgotten the teachings of God. Their heart strayed farther and farther from God and, as it did, they became depraved beyond all reason and humanity and became increasingly evil. Then they walked ever closer to death and fell under the wrath and punishment of God. Only Noah worshiped God and shunned evil, and so he was able to hear the voice of God and hear His instructions. He built the ark according to the instructions of God's word, and there assembled all manner of living creatures. And in this way, once everything had been prepared, God unleashed His destruction upon the world. Only Noah and the seven other members of his family survived the destruction, for Noah worshiped Jehovah and shunned evil.

Now look upon the present age: Such righteous men as Noah, who could worship God and shun evil, have ceased to exist. Yet God is still gracious toward this mankind and still absolves them during this final era. God seeks those who long for Him to appear. He seeks those who are able to hear His words, those who have not forgotten His commission and offer up their hearts and bodies to Him. He seeks those who are as obedient as babes before Him and do not resist Him. If you devote yourself to God, unimpeded by any power or force, then God shall look upon you with favor and shall bestow His blessings upon you. If you are of high station, of honorable reputation, possessed of abundant knowledge, the owner of plentiful assets, and supported by many people, yet these things do not prevent you from coming before God to accept His calling and His commission and to do what God asks of you, then all that you do shall be the most meaningful cause on earth and the most righteous undertaking of mankind. If you reject the call of God for the sake of status and your own goals, all that you do shall be cursed and even despised by God. Perhaps

you are a president, a scientist, a pastor, or an elder, but no matter how high your office, if you rely on your knowledge and ability in your undertakings, then you shall always be a failure and shall always be bereft of the blessings of God, because God accepts nothing that you do, and He does not grant that your undertaking is a righteous one, or accept that you are working for the benefit of mankind. He will say that everything you do is done to use the knowledge and strength of mankind to thrust the protection of God away from man, and that it is done to deny the blessings of God. He will say that you are leading mankind toward darkness, toward death, and toward the start of a limitless existence in which man has lost God and His blessing.

Since mankind's contrivance of the social sciences, the mind of man has become occupied by science and knowledge. Science and knowledge then have become tools for the ruling of mankind, and there is no longer sufficient room for man to worship God, and no more favorable conditions for the worship of God. The position of God has sunk ever lower in the heart of man. Without God in his heart, man's inner world is dark, hopeless and empty. Subsequently many social scientists, historians, and politicians have come to the fore to express theories of social science, the theory of human evolution, and other theories that contradict the truth that God created man, to fill the hearts and minds of mankind. And in this way, those who believe that God created everything have become ever fewer, and those who believe in the theory of evolution have become ever greater in number. More and more people treat the records of the work of God and His words during the age of the Old Testament as myths and legends. In their hearts, people become indifferent to the dignity and greatness of God, to the tenet that God exists and holds dominion over all things. The survival of mankind and the fate of countries and nations are no longer important to them, and

man lives in a hollow world concerned only with eating, drinking, and the pursuit of pleasure. … Few people take it upon themselves to seek out where God does His work today, or to look for how He presides over and arranges the destination of man. And in this way, unbeknownst to man, human civilization becomes less and less able to hew to man's wishes, and there are even many people who feel that, living in such a world, they are less happy than those who have already passed away. Even people of countries that used to be highly civilized air such grievances. For without the guidance of God, no matter how much rulers and sociologists wrack their brains to preserve human civilization, it is to no avail. No one can fill the emptiness in man's heart, for no one can be the life of man, and no social theory can free man from the emptiness with which he is afflicted. Science, knowledge, freedom, democracy, leisure, comfort: these bring man only a temporary consolation. Even with these things, man still inevitably sins and bemoans the injustices of society. These things cannot restrain man's craving and desire to explore. This is because man was made by God and the senseless sacrifices and explorations of man can only lead to more distress and can only cause man to exist in a constant state of fear, not knowing how to face the future of mankind or how to face the path that lies ahead. Man even comes to fear science and knowledge, and fear even more the feeling of emptiness. In this world, regardless of whether you live in a free country or one without human rights, you are utterly incapable of escaping the fate of mankind. Whether you are the ruler or the ruled, you are utterly incapable of escaping the desire to explore the fate, mysteries, and destination of mankind, much less are you capable of escaping the bewildering sense of emptiness. Such phenomena, which are common to all of mankind, are called social phenomena by sociologists, yet no great man can come forth to solve such problems. Man, after all, is man, and the

position and life of God cannot be replaced by any man. Mankind does not just require a fair society in which everyone is well-fed and is equal and free; what mankind needs is the salvation of God and His provision of life to them. Only when man receives God's provision of life and His salvation can the needs, the yearning to explore, and the spiritual emptiness of man be resolved. If the people of a country or a nation are unable to receive the salvation and care of God, then such a country or nation will tread the road of decline, toward darkness, and shall be annihilated by God.

Perhaps your country currently prospers, but if you allow your people to stray from God, then it shall find itself increasingly bereft of the blessings of God. The civilization of your country shall be increasingly trampled underfoot and, before long, the people shall rise up against God and curse Heaven. And so, unbeknownst to man, the fate of a country shall be ruined. God shall raise up powerful countries to deal with those countries that have been cursed by God, and may even wipe them from the face of the earth. The rise and fall of a country or nation is predicated upon whether its rulers worship God, and whether they lead their people to become closer to God and to worship Him. And yet, in this final era, because those who truly seek and worship God are increasingly scarce, God bestows special favor upon countries in which Christianity is the state religion. He gathers those countries together to form the world's relatively righteous camp, while the atheistic countries and those that do not worship the true God become the opponents of the righteous camp. In this way, God not only has a place among mankind in which to conduct His work, but also gains countries that can exercise righteous authority, allowing sanctions and restrictions to be imposed on those countries that resist Him. Yet despite this, still no more people come forward to worship God, because man has strayed too far from Him, and man has forgotten God for too long. There remain on earth only

countries that exercise righteousness and resist unrighteousness. But this is far from the wishes of God, for no country's rulers will allow God to preside over their people, and no political party will gather together its people to worship God; God has lost His rightful place in the heart of every country, nation, ruling party, and even in the heart of every person. Although righteous forces do exist in this world, rule in which God holds no place in the heart of man is fragile. Without the blessing of God, the political arena shall fall into disarray and become unable to withstand a single blow. For mankind, being without the blessing of God is like being without the sun. Regardless of how assiduously rulers make contributions to their people, regardless of how many righteous conferences mankind holds together, none of this shall reverse the tide or alter the fate of mankind. Man believes that a country in which people are fed and clothed, in which they live together peacefully, is a good country, and one with good leadership. But God does not think so. He believes that a country in which no one worships Him is one that He shall annihilate. Man's way of thinking is too much at odds with that of God. So, if the head of a country does not worship God, then the fate of this country shall be a tragic one, and the country shall have no destination.

God does not partake in the politics of man, yet the fate of a country or nation is controlled by God. God controls this world and the entire universe. The fate of man and the plan of God are intimately connected, and no man, country or nation is exempt from the sovereignty of God. If man wishes to know his fate, then he must come before God. God shall cause those who follow and worship Him to prosper and shall bring decline and extinction upon those who resist and reject Him.

Recall the scene in the Bible when God wrought destruction upon Sodom and think also of how Lot's wife became a pillar of salt. Think back

to how the people of Nineveh repented their sins in sackcloth and ashes and recall what followed after the Jews nailed Jesus to the cross 2,000 years ago. The Jews were expelled from Israel and fled to countries around the world. Many were killed, and the entire Jewish nation was subjected to the unprecedented pain of their country's annihilation. They had nailed God to the cross—committed a heinous sin—and provoked the disposition of God. They were made to pay for what they did and were made to bear all the consequences of their actions. They condemned God, rejected God, and so they had but one fate: to be punished by God. This was the bitter consequence and disaster that their rulers brought upon their country and nation.

Today, God has returned to the world to do His work. His first stop is the exemplar of dictatorial rulership: China, the staunch bastion of atheism. God has gained a group of people by His wisdom and power. During this period, He has been hunted by China's ruling party by every means and subjected to great suffering, with no place to rest His head, unable to find shelter. Despite this, God still continues the work He intends to do: He utters His voice and spreads the gospel. None can fathom the almightiness of God. In China, a country that regards God as an enemy, God has never ceased His work. Instead, more people have accepted His work and word, for God saves each and every member of mankind to the greatest extent possible. We trust that no country or power can stand in the way of what God wishes to achieve. Those who obstruct God's work, resist the word of God and disturb and impair the plan of God shall ultimately be punished by God. He who defies the work of God shall be sent to hell; any country that defies the work of God shall be destroyed; any nation that rises up to oppose the work of God shall be wiped from this earth and shall cease to exist. I urge the people of all nations, of all countries, and even of all

industries to listen to the voice of God, to behold the work of God and to pay attention to the fate of mankind, in order to make God the most holy, the most honorable, the highest, and the only object of worship among mankind, and to allow the whole of mankind to live under the blessing of God, just as the descendants of Abraham lived under the promise of Jehovah, and just as Adam and Eve, whom God created first, lived in the Garden of Eden.

The work of God surges onward like a mighty wave. No one can detain Him, and no one can halt His march. Only those who listen carefully to His words, and who seek and thirst for Him, can follow His footsteps and receive His promise. Those who do not shall be subjected to overwhelming disaster and well-deserved punishment.

By the Time You Behold the Spiritual Body of Jesus, God Will Have Made Heaven and Earth Anew

Do you wish to see Jesus? Do you wish to live with Jesus? Do you wish to hear the words spoken by Jesus? If so, then how will you welcome the return of Jesus? Are you fully prepared? In what manner will you welcome Jesus' return? I think that every brother and sister who follows Jesus would like to give Him a good welcome. But have you considered this: Will you truly know Jesus when He returns? Will you truly comprehend everything that He says? Will you truly accept, unconditionally, all of the work that He does? All those who have read the Bible know of Jesus' return, and all those who have read the Bible intently await His coming. You are all fixated upon the arrival of that moment, and your sincerity is laudable, your faith is truly enviable, but do you realize you have committed a grave error? In what manner will Jesus return? You believe that Jesus will return upon a white cloud, but I ask you: To what does this white cloud refer? With so many followers of Jesus awaiting His return, among which people shall He descend? If you are the first among whom Jesus descends, will others not see this as grossly unfair? I know that you are of great sincerity and loyalty toward Jesus, but have you ever met Jesus? Do you know His disposition? Have you ever lived with Him? How much do you really understand about Him? Some will say that these words put them in an awkward predicament. They will say, "I've read the Bible from cover to cover so many times. How could I not understand Jesus? Never mind Jesus' disposition—I even know the color of the clothes He liked to wear. Are You not belittling me when You say I do not understand Him?" I suggest that you do not dispute these issues; it is better to calm

down and fellowship about the following questions: Firstly, do you know what is reality, and what is theory? Secondly, do you know what are notions, and what is truth? Thirdly, do you know what is imagined, and what is real?

Some people deny the fact that they do not understand Jesus. And yet I say you do not understand Him in the slightest, and do not comprehend a single word of Jesus. That is because each one of you follows Him because of the accounts of the Bible, because of what was said by others. You have never seen Jesus, much less lived with Him, and you have not even kept Him company for a short time. As such, is not your understanding of Jesus nothing but theory? Is it not devoid of reality? Perhaps some people have seen the portrait of Jesus, or some have personally visited the home of Jesus. Maybe some have touched the clothes of Jesus. Yet your understanding of Him is still theoretical and not practical, even if you have personally tasted the food eaten by Jesus. Whatever the case, you have never seen Jesus, and have never kept company with Him in fleshly form, and so your understanding of Jesus shall always be empty theory that is devoid of reality. Perhaps My words hold little interest to you, but I ask you this: Though you may have read many works by the author whom you most admire, can you fully understand him without ever having spent time with him? Do you know what his personality is like? Do you know what kind of life he leads? Do you know anything of his emotional state? You cannot even fully understand a man whom you admire, so how could you possibly understand Jesus Christ? Everything you understand of Jesus is full of imaginings and notions and holds no truth or reality. It stinks and is full of flesh. How could such an understanding qualify you to welcome the return of Jesus? Jesus will not receive those who are full of fantasies and the

notions of the flesh. How are those who do not understand Jesus fit to be His believers?

Do you wish to know the root of why the Pharisees opposed Jesus? Do you wish to know the essence of the Pharisees? They were full of fantasies about the Messiah. What is more, they believed only that the Messiah would come, yet did not pursue the truth of life. And so, even today they still await the Messiah, for they have no knowledge of the way of life, and do not know what the way of truth is. How, say you, could such foolish, stubborn and ignorant people gain God's blessing? How could they behold the Messiah? They opposed Jesus because they did not know the direction of the Holy Spirit's work, because they did not know the way of truth spoken by Jesus, and, furthermore, because they did not understand the Messiah. And since they had never seen the Messiah and had never been in the company of the Messiah, they made the mistake of clinging to the mere name of the Messiah while opposing the essence of the Messiah by any means possible. These Pharisees in essence were stubborn, arrogant, and did not obey the truth. The principle of their belief in God was: No matter how profound Your preaching, no matter how high Your authority, You are not Christ unless You are called the Messiah. Is this belief not preposterous and ridiculous? I ask you further: Is it not extremely easy for you to commit the mistakes of the earliest Pharisees, given that you have not the slightest understanding of Jesus? Are you able to discern the way of truth? Can you truly guarantee that you will not oppose Christ? Are you able to follow the work of the Holy Spirit? If you do not know whether you will oppose Christ, then I say that you are already living on the brink of death. Those who did not know the Messiah were all capable of opposing Jesus, of rejecting Jesus, of slandering Him. People who do not understand Jesus are all capable of rejecting Him and reviling Him. Moreover, they are capable

of seeing the return of Jesus as the deceit of Satan, and more people shall condemn Jesus returned to flesh. Does not all of this make you afraid? What you face shall be blasphemy against the Holy Spirit, the ruination of the words of the Holy Spirit to the churches, and the spurning of all that is expressed by Jesus. What can you gain from Jesus if you are so befuddled? How can you understand the work of Jesus when He returns to flesh on a white cloud, if you obstinately refuse to realize your errors? I tell you this: People who do not receive the truth, yet blindly await the arrival of Jesus upon white clouds, will surely blaspheme against the Holy Spirit, and they are the category that shall be destroyed. You merely wish for the grace of Jesus, and merely want to enjoy the blissful realm of heaven, yet you have never obeyed the words spoken by Jesus, and have never received the truth expressed by Jesus when He returns to flesh. What will you hold up in exchange for the fact of Jesus' return upon a white cloud? Is it the sincerity in which you repeatedly commit sins, and then speak your confession, over and over? What will you offer in sacrifice to Jesus who returns upon a white cloud? Is it the years of work with which you exalt yourselves? What will you hold up to make the returned Jesus trust you? Is it that arrogant nature of yours, which does not obey any truth?

Your loyalty is in word only, your knowledge is merely intellectual and conceptual, your labors are for the sake of gaining the blessings of heaven, and so what must your faith be like? Even today, you still turn a deaf ear to each and every word of truth. You do not know what God is, you do not know what Christ is, you do not know how to revere Jehovah, you do not know how to enter into the work of the Holy Spirit, and you do not know how to distinguish between the work of God Himself and the deceptions of man. You know only to condemn any word of truth expressed by God that does not conform to your own thoughts. Where is your humility? Where is

your obedience? Where is your loyalty? Where is your desire to seek the truth? Where is your reverence for God? I tell you, those who believe in God because of the signs are surely the category that shall be destroyed. Those who are incapable of receiving the words of Jesus who has returned to flesh are surely the progeny of hell, the descendants of the archangel, the category that shall be subjected to everlasting destruction. Many people may not care what I say, but I still want to tell every so-called saint who follows Jesus that, when you see Jesus descend from the heaven upon a white cloud with your own eyes, this will be the public appearance of the Sun of righteousness. Perhaps that will be a time of great excitement for you, yet you should know that the time when you witness Jesus descend from the heaven is also the time when you go down to hell to be punished. That will be the time of the end of God's management plan and it will be when God rewards the good and punishes the wicked. For the judgment of God will have ended before man sees signs, when there is only the expression of truth. Those who accept the truth and do not seek signs, and thus have been purified, shall have returned before the throne of God and entered the Creator's embrace. Only those who persist in the belief that "The Jesus who does not ride upon a white cloud is a false Christ" shall be subjected to everlasting punishment, for they only believe in the Jesus who exhibits signs, but do not acknowledge the Jesus who proclaims severe judgment and releases the true way and life. And so it can only be that Jesus deals with them when He openly returns upon a white cloud. They are too stubborn, too confident in themselves, too arrogant. How could such degenerates be rewarded by Jesus? The return of Jesus is a great salvation for those who are capable of accepting the truth, but for those who are unable to accept the truth it is a sign of condemnation. You should choose your own path, and should not blaspheme against the Holy Spirit and reject

the truth. You should not be an ignorant and arrogant person, but someone who obeys the guidance of the Holy Spirit and longs for and seeks the truth; only in this way will you benefit. I advise you to tread the path of belief in God with care. Do not jump to conclusions; what is more, do not be casual and thoughtless in your belief in God. You should know that, at the very least, those who believe in God should be humble and reverential. Those who have heard the truth and yet turn their nose up at it are foolish and ignorant. Those who have heard the truth and yet carelessly jump to conclusions or condemn it are beset by arrogance. No one who believes in Jesus is qualified to curse or condemn others. You should all be someone with sense and who accepts the truth. Perhaps, having heard the way of truth and having read the word of life, you believe that only one in 10,000 of these words are in line with your convictions and the Bible, and then you should continue to seek in that 10,000th of these words. I still advise you to be humble, to not be over-confident, and to not exalt yourself too highly. With your heart holding such meager reverence for God, you will gain greater light. If you carefully examine and repeatedly contemplate these words, you shall understand whether or not they are the truth, and whether or not they are life. Perhaps, having only read a few sentences, some people will blindly condemn these words, saying, “This is nothing more than some enlightenment of the Holy Spirit,” or, “This is a false Christ come to deceive people.” Those who say such things are blinded by ignorance! You understand too little of the work and wisdom of God, and I advise you to start again from scratch! You must not blindly condemn the words expressed by God because of the appearance of false Christs during the last days, and you must not be someone who blasphemes against the Holy Spirit because you fear deception. Would that not be a great pity? If, after much examination, you still believe that these words are not the truth, are not the

way, and are not the expression of God, then you shall ultimately be punished, and you shall be without blessings. If you cannot accept such truth spoken so plainly and so clearly, then are you not unfit for God's salvation? Are you not someone who is not blessed enough to return before the throne of God? Think about it! Do not be rash and impetuous, and do not treat belief in God as a game. Think for the sake of your destination, for the sake of your prospects, for the sake of your life, and do not play yourself. Can you accept these words?

Those Who Are Incompatible With Christ Are Surely Opponents of God

All men wish to see the true countenance of Jesus, and all desire to be with Him. I do not think that any brother or sister would say that they do not wish to see or to be with Jesus. Before you have seen Jesus—before you have seen the incarnate God—you are likely to entertain all sorts of ideas, for example, about Jesus' appearance, His way of speaking, His way of life, and so on. But once you have really seen Him, your ideas will swiftly change. Why is this? Do you wish to know? Man's thinking cannot be overlooked, which is true—but more than that, the essence of Christ does not brook alteration by man. You think Christ an immortal or a sage, but no one considers Him a normal man possessed of divine essence. As such, many of those who yearn day and night to see God are actually enemies of God, and are incompatible with Him. Is this not a mistake on the part of man? Even now you still think that your belief and loyalty are enough to make you worthy of beholding the countenance of Christ, but I exhort you to equip yourselves with more things that are practical! For in the past, present, and future, many of those who come in contact with Christ have failed or will fail; they all play the role of the Pharisees. What is the reason for your failure? It is precisely because there is in your notions a God who is lofty and deserving of admiration. But the truth is not as man wishes. Not only is Christ not lofty, but He is particularly small; not only is He a man, but He is an ordinary man; not only can He not ascend to heaven, but He cannot even move about freely on earth. And this being so, people treat Him as they would an ordinary man; they treat Him casually when they are with Him, and speak to Him heedlessly, all the while still waiting for the coming of the "true Christ." You take the Christ that has already come for

an ordinary man, and His words for those of an ordinary man. For this reason, you have not received anything from Christ, and have instead completely exposed your own ugliness to the light.

Prior to contact with Christ, you may believe your disposition to have been entirely transformed, that you are a loyal follower of Christ, that no one is more worthy of receiving the blessings of Christ than you—and that, having traveled many roads, done much work, and brought forth much fruit, you will surely be one of those who ultimately receive the crown. Yet there is one truth that you may not know: The corrupt disposition of man and his rebelliousness and resistance are exposed when he sees Christ, and the rebelliousness and resistance exposed at this time are more absolutely and completely exposed than at any other. It is because Christ is the Son of man —a Son of man who possesses normal humanity—that man neither honors nor respects Him. It is because God lives in the flesh that the rebelliousness of man is brought to light so thoroughly and in such vivid detail. So I say that the coming of Christ has unearthed all the rebelliousness of mankind and has thrown the nature of mankind into sharp relief. This is called "luring a tiger down the mountain" and "luring a wolf out of its cave." Dare you presume to say that you are loyal to God? Dare you presume to say that you show absolute obedience to God? Dare you presume to say that you are not rebellious? Some will say: "Whenever God sets me up in a new environment, I invariably submit without a murmur, and furthermore I entertain no notions about God." Some will say: "Whatever God tasks me with I do to the best of my ability and am never remiss." In that case, I ask you this: Can you be compatible with Christ when you live alongside Him? And how long will you be compatible with Him? One day? Two days? One hour? Two hours? Your faith may well be commendable, but you do not have much in the way of steadfastness. Once you are really living with

Christ, your self-righteousness and self-importance will be exposed through your words and actions, bit-by-bit, and so too will your overweening desires, your disobedient mindset and discontent naturally be revealed. Finally, your arrogance will become ever greater, until you are as much at odds with Christ as water is with fire, and then your nature will be completely exposed. At that time, your notions can no longer be covered up, your complaints, too, will naturally come out, and your debased humanity will be completely exposed. Even then, however, you still refuse to acknowledge your own rebelliousness, believing instead that a Christ such as this is not easy for man to accept, that He is too exacting of man, and that you would wholly submit if He were a kinder Christ. You believe that your rebelliousness is justified, that you only rebel against Him when He pushes you too far. Never once have you considered that you do not look upon Christ as God, that you lack the intent to obey Him. Rather, you stubbornly insist that Christ work in accordance with your own wishes, and as soon as He does a single thing that is at odds with your own thinking, you believe that He is not God but a man. Are there not many among you who have contended with Him in this way? Who is it, after all, that you believe in? And in what way do you seek?

You always wish to see Christ, but I urge you not to hold yourselves in such high esteem; anyone may see Christ, but I say no one is fit to see Christ. Because the nature of man brims with evil, arrogance, and rebelliousness, at the moment you see Christ, your nature will destroy you and condemn you to death. Your association with a brother (or a sister) may not show much about you, but it is not so simple when you associate with Christ. At any time, your notions may take root, your arrogance begin to sprout, and your rebelliousness bear figs. How can you with such humanity be fit to associate with Christ? Are you truly able to treat Him as God every

moment of every day? Will you truly have the reality of submission to God? You worship the lofty God within your hearts as Jehovah while regarding the visible Christ as a man. Your sense is too inferior and your humanity too debased! You are incapable of always looking upon Christ as God; only occasionally, when it takes your fancy, do you grab hold of Him and worship Him as God. This is why I say you are not believers of God, but a posse of accomplices who fight against Christ. Even men who show kindness to others are repaid, and yet Christ, who has done such work among you, has received neither man's love nor his recompense and submission. Is this not something heartrending?

It may be that in all your years of faith in God, you have never cursed anyone or committed a bad deed, yet in your association with Christ, you cannot speak the truth, act honestly, or obey the word of Christ; in that case, I say that you are the most sinister and malicious person in the world. You may be exceptionally amiable and devoted toward your relatives, friends, wife (or husband), sons and daughters, and parents, and never take advantage of others, but if you are incapable of compatibility with Christ, if you are unable to interact in harmony with Him, then even if you expend your all in relief to your neighbors or take meticulous care of your father, mother, and members of your household, I would say that you are still wicked, and moreover one full of cunning tricks. Do not think yourself compatible with Christ simply because you get along with others or do a few good deeds. Do you think that your charitable intent can finagle the blessings of Heaven? Do you think that doing a few good deeds is a substitute for your obedience? Not one of you is able to accept being dealt with and pruned, and you all find it difficult to embrace the normal humanity of Christ, notwithstanding which you are constantly trumpeting your obedience to God. Such faith as yours will bring down a fitting

retribution. Stop indulging in fanciful illusions and wishing to see Christ, for you are too little in stature, so much so that you are not even worthy of seeing Him. When you are completely purged of your rebelliousness, and are capable of being in harmony with Christ, at that moment God will naturally appear to you. If you go to see God without having undergone pruning or judgment, then you shall surely become an opponent of God and are destined for destruction. The nature of man is inherently hostile to God, for all men have been subjected to Satan's most profound corruption. If man tries to associate with God from the midst of his own corruption, it is certain that nothing good can come of this; his actions and words will surely expose his corruption at every turn, and in associating with God his rebelliousness will be revealed in its every aspect. Unknowingly, man comes to oppose Christ, to deceive Christ, and to forsake Christ; when this happens, man will be in an even more precarious state and, should this continue, he shall become the object of punishment.

Some may believe that, if association with God is so dangerous, then it might be wiser to keep God at a distance. What can people like this possibly gain? Can they be loyal to God? Assuredly, association with God is very difficult—but that is because man is corrupted, not because God is unable to associate with him. It would be best for you to dedicate more effort to the truth of knowing the self. Why have you not found favor with God? Why is your disposition abominable to Him? Why does your speech arouse His loathing? As soon as you have demonstrated a bit of loyalty, you sing your own praises, and you demand a reward for a small contribution; you look down upon others when you have shown a modicum of obedience, and become contemptuous of God upon accomplishing some petty task. For receiving God, you ask for money, gifts, and compliments. It makes you heartsore to give a coin or two; when you give ten, you wish for blessings

and to be treated with distinction. A humanity such as yours is positively offensive to speak or hear of. Is there anything praiseworthy in your words and actions? Those who perform their duty and those who do not; those who lead and those who follow; those who receive God and those who do not; those who donate and those who do not; those who preach and those who receive the word, and so on: all such men praise themselves. Do you not find this laughable? Knowing full well that you believe in God, you nevertheless cannot be compatible with God. Knowing full well that you are utterly without merit, you persist in boasting all the same. Do you not feel your sense has deteriorated to the point that you no longer have self-control? With sense like this, how are you fit to associate with God? Are you not afraid for yourselves at this juncture? Your disposition has already deteriorated to the point where you are incapable of compatibility with God. This being so, is your faith not laughable? Is your faith not preposterous? How are you going to approach your future? How are you going to choose which path to take?

Many Are Called, but Few Are Chosen

I have sought many on earth to be My followers. Among all these followers, there are those who serve as priests, those who lead, those who are the sons of God, those who are the people of God, and those who do service. I class them based on the loyalty they show to Me. When all have been classified according to kind, that is, when the nature of each type of person has been made clear, I shall number each of them among their rightful category and place each kind into their fitting place, in order to achieve the aim of My salvation of mankind. In groups, I call those whom I wish to save to My house, and then cause all of them to accept My work of the last days. At the same time, I classify them according to kind, then reward or punish each one on the basis of their actions. Such are the steps that comprise My work.

Today, I live on earth, and I live among man. People experience My work, and watch My utterances, and along with this I bestow all truths upon each of My followers, that they may receive life from Me and thus obtain a path that they can tread. For I am God, Giver of life. During the many years of My work, people have gained much, and forsaken much, yet still I say that they do not truly believe in Me. For people merely acknowledge that I am God with their mouths, but they disagree with the truths I speak, and, moreover, do not practice the truths that I ask of them. Which is to say, people acknowledge only the existence of God, but not that of the truth; people acknowledge only the existence of God, but not that of the life; people acknowledge only God's name, but not His essence. I despise them for their zeal, for they only use nice-sounding words to deceive Me; none of them truly worship Me. Your words contain the temptation of the serpent; further, they are conceited in the extreme, a veritable proclamation by the

archangel. What is more, your deeds are tattered and torn to a disgraceful degree; your immoderate desires and covetous intentions are offensive to the ear. You have all become moths in My house, objects to be discarded with loathing. For none of you love the truth; instead, you desire to be blessed, to ascend to heaven, to behold the magnificent vision of Christ wielding His power on earth. But have you ever thought how someone like you, someone so deeply corrupted, who has no idea what God is, could be worthy of following God? How could you ascend to heaven? How could you be worthy of beholding such magnificent scenes, scenes without precedent in their splendor? Your mouths are filled with words of deceit and filth, of betrayal and arrogance. Never have you spoken words of sincerity to Me, no holy words, no words of submission to Me upon experiencing My word. What, in the end, is your faith like? There is nothing but desire and money in your hearts, and nothing but material things in your minds. Every day, you calculate how to get something from Me. Every day, you count how much wealth and how many material things you have gained from Me. Every day, you await ever more blessings to come down upon you so that you may enjoy, in greater quantities and of a higher standard, the things that may be enjoyed. It is not Me who is in your thoughts at each and every moment, nor the truth that comes from Me, but rather your husband or wife, your sons, daughters, and the things you eat and wear. You think of how you can gain ever greater, ever higher enjoyment. But even when you have filled your stomach to bursting, are you still not a corpse? Even when, outwardly, you adorn yourselves in such beautiful apparel, are you not still a walking corpse devoid of life? You toil for the sake of your stomach, until your hair is streaked with gray, yet none of you sacrifice a single hair for My work. You are constantly on the go, taxing your body and racking your brain, for the sake of your own flesh, and for your sons and daughters—yet

not one of you shows any worry or concern for My will. What is it that you still hope to gain from Me?

I am never hurried when I work. Regardless of how people follow Me, I do My work in accordance with each step, in accordance with My plan. So despite all your rebellion against Me, I still work without cease, and I still continue to speak the words I must speak. I call to My house those who were predestined by Me, that they might bear audience to My words. All those who submit to My words, who yearn for My words, I bring before My throne; all those who turn their back on My words, who do not obey Me, and openly defy Me, I cast to one side to await their final punishment. People all live amidst corruption and beneath the hand of the evil one, and so not many of those who follow Me pine for the truth. Which is to say, most do not truly worship Me; they do not worship Me with the truth, but try to gain My trust through corruption and rebellion, by deceitful means. It is for this reason that I say: Many are called, but few are chosen. Those ones who are called have been profoundly corrupted and all live in the same age—but those who are chosen are one portion of them, they are those who believe in and acknowledge the truth, and who practice the truth. These people are but a very small part of the whole, and from among them I shall receive more glory. Measured against these words, do you know if you are among the chosen? What will your end be like?

As I said, those who follow Me are many but those who truly love Me are few. Perhaps some might say, “Would I have paid such a great price if I did not love You? Would I have followed to this point if I did not love You?” Assuredly, you have many reasons, and your love, assuredly, is very great, but what is the essence of your love for Me? “Love,” as it is called, refers to an emotion that is pure and without blemish, where you use your heart to love, to feel, and to be thoughtful. In love there are no conditions,

no barriers, and no distance. In love there is no suspicion, no deceit, and no cunning. In love there is no trade and nothing impure. If you love, then you will not deceive, complain, betray, rebel, exact, or seek to gain something or to gain a certain amount. If you love, then you will gladly dedicate yourself, will gladly suffer hardship, you will be compatible with Me, you will forsake all that you have for Me, you will give up your family, your future, your youth, and your marriage. If not, your love would not be love at all, but deceit and betrayal! What kind of love is yours? Is it a true love? Or false? How much have you forsaken? How much have you offered up? How much love have I received from you? Do you know? Your hearts are filled with evil, betrayal, and deceit—and that being so, how much of your love is impure? You think that you have already given up enough for Me; you think that your love for Me is already enough. But then why are your words and actions always rebellious and deceitful? You follow Me, yet you do not acknowledge My word. Is this considered love? You follow Me, yet then cast Me aside. Is this considered love? You follow Me, yet you are mistrustful of Me. Is this considered love? You follow Me, yet you cannot accept My existence. Is this considered love? You follow Me, yet you do not treat Me as befits who I am, and you make things difficult for Me at every turn. Is this considered love? You follow Me, yet you try to fool Me and deceive Me in every matter. Is this considered love? You serve Me, yet you do not fear Me. Is this considered love? You oppose Me in all respects and all things. Is this all considered love? You have dedicated much, it is true, yet you have never practiced what I require of you. Can this be considered love? Careful reckoning shows that there is not the slightest hint of love for Me within you. After so many years of work and all the many words I have supplied, how much have you actually gained? Does this not merit a careful look back? I admonish you: Those I call to Me are not the

ones who have never been corrupted; rather, those I choose are the ones who truly love Me. Therefore, you must be vigilant in your words and deeds, and examine your intentions and thoughts so that they do not cross the line. At the time of the last days, do your utmost to offer up your love before Me, lest My wrath never depart from you!

You Should Seek the Way of Compatibility With Christ

I have done much work among man, during which time I have also expressed many words. These words are all for the sake of man's salvation and were expressed so that man might become compatible with Me. However, I have gained only a few people on earth who are compatible with Me, and so I say that man does not treasure My words—it is because man is not compatible with Me. In this way, the work I do is not merely so that man can worship Me; more importantly, it is so that man can be compatible with Me. Man has been corrupted and lives in Satan's trap. All people live in the flesh, live in selfish desires, and there is not a single one among them who is compatible with Me. There are those who say that they are compatible with Me, but such people all worship vague idols. Although they acknowledge My name as holy, they tread a path that runs contrary to Me, and their words are full of arrogance and self-confidence. This is because, at root, they are all against Me and incompatible with Me. Every day, they seek traces of Me in the Bible and find "suitable" passages at random which they read endlessly and recite as scriptures. They do not know how to be compatible with Me nor what it means to be against Me. They merely read scriptures blindly. Within the Bible, they constrain a vague God that they have never seen, and are incapable of seeing, and take it out to look at at their leisure. They believe in My existence only within the scope of the Bible, and they equate Me with the Bible; without the Bible there is no Me, and without Me there is no Bible. They pay no heed to My existence or actions, but instead devote extreme and special attention to each and every word of Scripture. Many more even believe that I should not do anything I wish to do unless it is foretold by Scripture. They attach too

much importance to Scripture. It can be said that they see words and expressions as too important, to the extent that they use verses from the Bible to measure every word I say and to condemn Me. What they seek is not the way of compatibility with Me or the way of compatibility with the truth, but the way of compatibility with the words of the Bible, and they believe that anything that does not conform to the Bible is, without exception, not My work. Are such people not the dutiful descendants of the Pharisees? The Jewish Pharisees used the law of Moses to condemn Jesus. They did not seek compatibility with the Jesus of that time, but diligently followed the law to the letter, to the extent that—after having charged Him with not following the law of the Old Testament and not being the Messiah—they ultimately nailed the innocent Jesus to the cross. What was their substance? Was it not that they didn't seek the way of compatibility with the truth? They obsessed over each and every word of Scripture while paying heed neither to My will nor to the steps and methods of My work. They were not people who sought the truth, but people who rigidly clung to words; they were not people who believed in God, but people who believed in the Bible. Essentially, they were watchdogs of the Bible. In order to safeguard the interests of the Bible, to uphold the dignity of the Bible, and to protect the reputation of the Bible, they went so far as to nail the merciful Jesus to the cross. This they did merely for the sake of defending the Bible, and for the sake of maintaining the status of each and every word of the Bible in people's hearts. So they preferred to forsake their future and the sin offering to condemn Jesus, who did not conform to the doctrine of Scripture, to death. Were they not all lackeys to each and every word of Scripture?

And what of people today? Christ has come to release the truth, yet they would rather expel Him from this world so that they may gain entry

into heaven and receive grace. They would rather completely deny the coming of the truth in order to safeguard the interests of the Bible, and they would rather nail the Christ returned to flesh to the cross again in order to ensure the everlasting existence of the Bible. How can man receive My salvation when his heart is so malicious and his nature so antagonistic toward Me? I live among man, yet man does not know of My existence. When I shine My light upon man, he still remains ignorant of My existence. When I unleash My wrath upon man, he denies My existence with even greater vigor. Man searches for compatibility with words and compatibility with the Bible, yet not a single person comes before Me to seek the way of compatibility with the truth. Man looks up to Me in heaven and devotes particular concern to My existence in heaven, yet no one cares about Me in the flesh, for I who live among man am simply too insignificant. Those who only seek compatibility with the words of the Bible and who only seek compatibility with a vague God are a wretched sight to Me. That is because what they worship are dead words, and a God that is capable of giving them untold treasures; what they worship is a God that would lay Himself at the mercy of man—a God who does not exist. What, then, can such people gain from Me? Man is simply too lowly for words. Those who are against Me, who make limitless demands of Me, who have no love of the truth, who are rebellious toward Me—how could they be compatible with Me?

Those who are against Me are those who are not compatible with Me. Such is also the case among those who do not love the truth. Those who rebel against Me are even more against Me and incompatible with Me. I deliver into the hands of the evil one all those who are not compatible with Me, and I relinquish them to the corruption of the evil one, give them free rein to reveal their maleficence, and ultimately hand them over to the evil one to be devoured. I care not how many worship Me, which is to say, I

care not how many people believe in Me. All that concerns Me is how many are compatible with Me. That is because all those who are not compatible with Me are evil ones who betray Me; they are My enemies, and I shall not "enshrine" My enemies in My home. Those who are compatible with Me shall forever serve Me in My home, and those who go against Me shall forever suffer My punishment. Those who only care about the words of the Bible and are concerned neither with the truth nor with seeking My footsteps—they are against Me, for they limit Me according to the Bible, constrain Me within the Bible, and so are blasphemous in the extreme toward Me. How could such people come before Me? They pay no heed to My deeds, or My will, or the truth, but instead obsess over words—words that kill. How could such people be compatible with Me?

I have expressed so many words, and have also expressed My will and disposition, yet even so, people are still incapable of knowing Me and believing in Me. Or, it could be said, people are still incapable of obeying Me. Those who live within the Bible, those who live within the law, those who live on the cross, those who live according to doctrine, those who live amid the work I do today—who among them is compatible with Me? You only think of receiving blessings and rewards, but have never spared a thought as to how to actually be compatible with Me, or to how to prevent yourselves from being against Me. I am so disappointed in you, for I have given you so much, yet I have gained so little from you. Your deception, your arrogance, your greed, your extravagant desires, your betrayal, your disobedience—which of these could escape My notice? You are slipshod with Me, you fool Me, you insult Me, you wheedle Me, you exact Me and extort Me for sacrifices—how could such maleficence elude My punishment? All this evildoing is proof of your enmity against Me and is proof of your incompatibility with Me. Each of you believes yourself to be

so compatible with Me, but if that were the case, then to whom would such irrefutable evidence apply? You believe yourselves to possess the utmost sincerity and loyalty toward Me. You think that you are so kindhearted, so compassionate, and have devoted so much to Me. You think that you have done more than enough for Me. But have you ever held this up against your actions? I say you are plenty arrogant, plenty greedy, plenty perfunctory; the tricks with which you fool Me are plenty clever, and you have plenty of contemptible intentions and contemptible methods. Your loyalty is too meager, your earnestness too paltry, and your conscience even more lacking. There is too much maliciousness in your hearts, and no one is spared from your malice, not even Me. You shut Me out for the sake of your children, or your husband, or your own self-preservation. Instead of caring about Me, you care about your family, your children, your status, your future, and your own gratification. When have you ever thought of Me as you spoke or acted? On frigid days, your thoughts turn to your children, your husband, your wife, or your parents. On blistering days, I hold no place in your thoughts, either. When you perform your duty, you are thinking of your own interests, of your own personal safety, of the members of your family. What have you ever done that was for Me? When have you ever thought of Me? When have you ever devoted yourself, at any cost, to Me and My work? Where is the evidence of your compatibility with Me? Where is the reality of your loyalty to Me? Where is the reality of your obedience to Me? When have your intentions not been for the sake of gaining My blessings? You fool and deceive Me, you play with the truth, you conceal the existence of the truth, and betray the essence of the truth. What awaits you in the future by going against Me in this way? You merely seek compatibility with a vague God, and merely seek a vague belief, yet you are not compatible with Christ. Will not your maleficence beget the

same retribution as that deserved by the wicked? At that time, you will realize that no one who is incompatible with Christ can escape the day of wrath, and you will discover what kind of retribution shall be wrought upon those who are against Christ. When that day comes, your dreams of being blessed for your belief in God and of gaining entry into heaven shall all be shattered. It shall not be so, however, for those who are compatible with Christ. Though they have lost so much, though they have suffered much hardship, they shall receive all of the inheritance I bequeath to mankind. Ultimately, you will understand that I alone am the righteous God, and that I alone am capable of taking mankind into his beautiful destination.

Are You a True Believer in God?

You may have walked the path of faith in God for more than one or two years, and perhaps you have endured much hardship in your life during these years; or perhaps you have not endured much hardship, and have instead received much grace. It may also be that you have experienced neither hardship nor grace, but lived a rather unremarkable life. Regardless, you are still a follower of God, so let us fellowship on the subject of following God. However, I must remind all who read these words that the word of God is directed toward those who acknowledge and follow Him, not toward all people whether they acknowledge Him or not. If you believe that God speaks to the masses, to all people in the world, then God's word will have no effect upon you. Thus, you should remember all of these words in your heart, and not always exclude yourself from them. In any case, let us speak of what is happening in our house.

You should all now understand the true meaning of faith in God. The meaning of faith in God of which I previously spoke related to your positive entry. Today is different: Today, I would like to analyze the essence of your faith in God. Of course, this is guiding you from a negative aspect; if I did not, then you would never know your true face, and would forever boast of your piety and faithfulness. It is fair to say that if I did not expose the ugliness in the depths of your hearts, then each of you would place a crown upon your head and keep all the glory for yourselves. Your arrogant and conceited natures drive you to betray your own consciences, to rebel against and resist Christ, and to reveal your ugliness, thereby bringing to light your intentions, notions, extravagant desires, and eyes full of greed. And yet you continue to prattle on about your lifelong passion for the work of Christ, and repeat again and again the truths long ago spoken by Christ. This is

your “faith”—your “faith without impurity.” I have held man to a strict standard throughout. If your loyalty comes with intentions and conditions, then I would rather be without your so-called loyalty, for I abhor those who deceive Me through their intentions and extort Me with conditions. I wish only for man to be absolutely loyal to Me, and to do all things for the sake of—and in order to prove—one word: faith. I despise your use of blandishments to try to make Me rejoice, for I have always treated you with sincerity, and so wish for you to also act with true faith toward Me. When it comes to faith, many may think that they follow God because they have faith, and would not endure such suffering otherwise. So I ask you this: If you believe in God’s existence, why do you not revere Him? If you believe in God’s existence, why is there not the slightest fear of Him in your heart? You accept that Christ is the incarnation of God, so why do you hold Him in contempt? Why do you act irreverently toward Him? Why do you openly judge Him? Why do you always spy upon His movements? Why do you not submit to His arrangements? Why do you not act in accordance with His word? Why do you try to extort and rob Him of His offerings? Why do you speak from the place of Christ? Why do you judge whether His work and His word are correct? Why do you dare blaspheme Him behind His back? Are these and others what constitute your faith?

In your words and behavior are revealed elements of your unbelief in Christ. Unbelief pervades the motives and objectives of all you do. Even the character of your gaze contains the unbelief in Christ. It can be said that minute by minute, each of you harbors the elements of unbelief. This means that, at every moment, you are in danger of betraying Christ, for the blood that runs through your body is infused with unbelief in the incarnate God. Therefore, I say that the footprints you leave on the path of faith in God are not real; as you walk the path of faith in God, you do not plant your feet

firmly upon the ground—you are merely going through the motions. You never fully believe the word of Christ and are incapable of immediately putting it into practice. This is the reason you do not have faith in Christ. Always having notions about Him is another reason you do not have faith in Him. Forever being skeptical about the work of Christ, letting the word of Christ fall on deaf ears, having an opinion on whatever work is done by Christ and not being able to correctly understand this work, struggling to put aside your notions no matter what explanation you receive, and so on—these are all the elements of unbelief mingled within your hearts. Though you follow the work of Christ and never fall behind, there is too much rebellion mixed in your hearts. This rebellion is an impurity in your belief in God. Perhaps you do not think this is the case, but if you are incapable of recognizing your intentions from within this, then you are bound to be among those who perish, for God perfects only those who truly believe in Him, not those who are skeptical of Him, and least of all those who reluctantly follow Him despite never having believed that He is God.

Some people do not rejoice in the truth, much less judgment. Instead, they rejoice in power and riches; such people are called power seekers. They search only for those denominations in the world with influence, and they search only for pastors and teachers that come from seminaries. Though they have accepted the way of truth, they are only half-believing; they are incapable of giving all of their hearts and minds, their mouths speak of expending themselves for God, but their eyes are focused on the great pastors and teachers, and they do not spare Christ a second glance. Their hearts are fixated upon fame, fortune, and glory. They think it out of the question that such a meager person could be capable of conquering so many, that one so unremarkable could perfect man. They think it out of the question that these nobodies among the dust and dunghills are the people

chosen by God. They believe that if such people were the objects of God's salvation, then heaven and earth would be turned upside down, and all people would laugh themselves silly. They believe that if God chose such nobodies to be perfected, then those great men would become God Himself. Their perspectives are tainted with unbelief; more than not believing, they are simply preposterous beasts. For they value only status, prestige, and power, and they esteem only large groups and denominations. They have not the slightest regard for those led by Christ; they are simply traitors who have turned their backs on Christ, on truth, and on life.

What you admire is not the humility of Christ, but those false shepherds of prominent standing. You do not adore the loveliness or wisdom of Christ, but those libertines who wallow in the filth of the world. You laugh at the pain of Christ who has no place to lay His head, but you admire those corpses that hunt for offerings and live in debauchery. You are not willing to suffer alongside Christ, but you gladly throw yourself into the arms of those reckless antichrists, though they only supply you with flesh, words, and control. Even now, your heart still turns toward them, toward their reputation, toward their status, toward their influence. And yet you continue to hold an attitude whereby you find the work of Christ hard to swallow and you are unwilling to accept it. This is why I say that you lack the faith to acknowledge Christ. The reason you have followed Him to this day is only because you had no other option. A series of lofty images are forever towering in your heart; you cannot forget their every word and deed, nor their influential words and hands. They are, in your heart, forever supreme and forever heroes. But this is not so for the Christ of today. He is forever insignificant in your heart, and forever undeserving of reverence. For He is far too ordinary, has far too little influence, and is far from lofty.

In any case, I say that all those who do not value the truth are nonbelievers and traitors to the truth. Such men shall never receive the approval of Christ. Have you now identified how much unbelief is within you, and how much betrayal of Christ you have? I exhort you thus: Since you have chosen the way of truth, then you should devote yourself wholeheartedly; do not be ambivalent or half-hearted. You should understand that God does not belong to the world nor any one person, but to all those who truly believe in Him, all those who worship Him, and all those who are devoted and faithful to Him.

Today, much unbelief remains within you. Look hard within yourselves, and you will surely find your answer. When you find the real answer, then you will admit that you are not a believer in God, but rather one who deceives, blasphemes, and betrays Him, and one who is disloyal to Him. Then you will realize that Christ is no man, but God. When that day comes, you will revere, fear, and truly love Christ. Presently, only thirty percent of your heart is filled with faith, while the other seventy percent is filled with doubt. Everything Christ does and says is liable to give you notions and opinions about Him, notions and opinions that stem from your complete unbelief in Him. You admire and fear only the unseen God in heaven, and have no regard for the living Christ on earth. Is this not also your unbelief? You yearn only for the God who did work in the past, but do not face up to the Christ of today. All this is the “faith,” forever mixed in your hearts, the faith that does not believe in the Christ of today. I am in no way underestimating you, for there is too much unbelief within you, too much of you that is impure and must be dissected. These impurities are a sign that you have no faith at all; they are a mark of your renouncement of Christ, and they brand you as a betrayer of Christ. They are a veil covering your knowledge of Christ, a barrier to your being gained by Christ, an

obstacle to your compatibility with Christ, and proof that Christ does not approve of you. Now is the time to examine all parts of your life! Doing so will benefit you in every way imaginable!

Christ Does the Work of Judgment With the Truth

The work of the last days is to separate all according to their kind, and to conclude the management plan of God, for the time is near and the day of God has come. God brings all who enter His kingdom—all who are loyal to Him to the very end—into the age of God Himself. Yet prior to the arrival of the age of God Himself, God's work is not to observe the deeds of man, or to inquire into the life of man, but to judge man's disobedience, for God shall purify all those who come before His throne. All who have followed the footsteps of God to this day are those who come before the throne of God, and this being so, every single person who accepts God's work in its final phase is the object of God's purification. In other words, everyone who accepts God's work in its final phase is the object of God's judgment.

In the judgment beginning at the house of God spoken of in times past, the "judgment" of these words refers to the judgment that God today passes on those who come before His throne in the last days. There are, perhaps, those who believe in such supernatural imaginings as that, when the last days have arrived, God will erect a big table in the heavens, upon which a white tablecloth will be spread, and then, sitting upon a great throne with all men kneeling on the ground, He will reveal the sins of each man and thereby determine whether they are to ascend to heaven or be sent down to the lake of fire and brimstone. No matter what man imagines, it cannot alter the essence of God's work. The imaginings of man are nothing but the constructs of man's thoughts; they come from the brain of man, summed up and pieced together from what man has seen and heard. Therefore I say, however brilliant the images conceived, they are but cartoon drawings, and are incapable of substituting the plan of God's work. Man, after all, has

been corrupted by Satan, so how could he fathom the thoughts of God? Man conceives God's work of judgment as something fantastic. He believes that since it is God Himself who does the work of judgment, then this work must be of the most tremendous scale, and incomprehensible to mortals, and must resound throughout the heavens and shake the earth; if not, how could it be the work of judgment by God? He believes that, as this is the work of judgment, then God must be particularly imposing and majestic as He works, and those being judged must be howling with tears and on their knees begging for mercy. Such scenes would surely be spectacular, and deeply affecting…. Everyone imagines God's work of judgment to be miraculous. Do you know, however, that, at the time when God has long since begun His work of judgment among man, you remain nestled in lethargic slumber? That at the time when you think God's work of judgment has formally begun, God will have already made heaven and earth anew? At that time, perhaps, you will have only just come to understand the meaning of life, but God's merciless work of punishment shall bring you, still deep in sleep, into hell. Only then will you suddenly realize that God's work of judgment has already concluded.

Let us not waste our precious time, and talk no more of these abhorrent and detestable topics. Let us speak instead of what constitutes judgment. At the mention of the word "judgment," you are likely to think of the words that Jehovah spoke to instruct the people in every region and the words that Jesus spoke to rebuke the Pharisees. For all their severity, these words were not God's judgment of man; they were but words spoken by God within different environments, that is, in different contexts. These words are unlike the words spoken by Christ of the last days as He judges man. Christ of the last days uses a variety of truths to teach man, to expose the substance of man, and to dissect the words and deeds of man. These words comprise

various truths, such as man's duty, how man should obey God, how man should be loyal to God, how man ought to live out normal humanity, as well as the wisdom and the disposition of God, and so on. These words are all directed at the substance of man and his corrupt disposition. In particular, the words that expose how man spurns God are spoken in regard to how man is an embodiment of Satan, and an enemy force against God. In undertaking His work of judgment, God does not simply make clear the nature of man with a few words; He exposes, deals with, and prunes over the long term. All these different methods of exposure, dealing, and pruning cannot be substituted with ordinary words, but with the truth of which man is utterly bereft. Only methods such as these can be called judgment; only through judgment of this kind can man be subdued and thoroughly convinced about God, and moreover gain true knowledge of God. What the work of judgment brings about is man's understanding of the true face of God and the truth about his own rebelliousness. The work of judgment allows man to gain much understanding of the will of God, of the purpose of God's work, and of the mysteries that are incomprehensible to him. It also allows man to recognize and know his corrupt essence and the roots of his corruption, as well as to discover the ugliness of man. These effects are all brought about by the work of judgment, for the essence of this work is actually the work of opening up the truth, the way, and the life of God to all those who have faith in Him. This work is the work of judgment done by God. If you do not regard these truths as important, if you think of nothing but how to avoid them, or how to find a new way out that does not involve them, then I say you are a grievous sinner. If you have faith in God, yet seek not the truth or the will of God, nor love the way that brings you closer to God, then I say that you are one who is trying to evade judgment, and that you are a puppet and a traitor who flees from the great white throne. God

will not spare any of the rebellious who escape from under His eyes. Such men shall receive even more severe punishment. Those who come before God to be judged, and have moreover been purified, shall forever live in the kingdom of God. Of course, this is something that belongs to the future.

The work of judgment is God's own work, so it must naturally be carried out by God Himself; it cannot be done by man in His stead. Because judgment is the use of the truth to conquer humankind, there is no question that God would still appear in the incarnate image to perform this work among man. That is to say, Christ of the last days shall use the truth to teach people across the world and make all truths known to them. This is God's work of judgment. Many have a bad feeling about the second incarnation of God, for people find it difficult to believe that God would become flesh to do the work of judgment. Nevertheless, I must tell you that the work of God often goes far beyond the expectations of man, and is difficult for human minds to accept. For people are but maggots upon the earth, while God is the supreme One who fills the universe; the mind of man is like a pit of foul water that breeds only maggots, whereas each stage of the work directed by the thoughts of God is the distillation of God's wisdom. People are always trying to contend with God, to which I say it is self-evident who will lose out in the end. I exhort you all not to think yourselves more valuable than gold. If others can accept the judgment of God, why can't you? How much higher do you stand above others? If others can bow their heads before the truth, why can't you, too? God's work has an unstoppable momentum. He will not repeat the work of judgment again just because of the "contribution" you have made, and you will be overcome with regret at letting such a good opportunity slip by. If you do not believe My words, then just wait for that great white throne in the sky to pass judgment upon you! You must know that all of the Israelites spurned and denied Jesus, and

yet the fact of Jesus' redemption of mankind still extended throughout the universe and to the ends of the earth. Isn't this a reality that God made long ago? If you are still waiting for Jesus to take you up to heaven, then I say that you are an obstinate piece of deadwood.[a] Jesus will not acknowledge a false believer such as you, who is disloyal to the truth and seeks only blessings. On the contrary, He will show no mercy in casting you into the lake of fire to burn for tens of thousands of years.

Do you understand now what is judgment and what is truth? If you do, then I exhort you to submit obediently to being judged, otherwise you shall never have the opportunity to be commended by God or to be brought by Him into His kingdom. Those who only accept judgment but can never be purified, that is, those who flee amidst the work of judgment, shall forever be detested and rejected by God. Their sins are more numerous, and more grievous, than those of the Pharisees, for they have betrayed God and are rebels against God. Such people who are not worthy even to do service shall receive more severe punishment, a punishment that is, moreover, everlasting. God shall not spare any traitor who once evinced loyalty with words but then betrayed Him. People such as these shall receive retribution through punishment of the spirit, soul, and body. Is this not precisely a revelation of the righteous disposition of God? Is this not God's purpose in judging man, and revealing him? God consigns all who perform all kinds of wicked deeds during the time of judgment to a place infested with evil spirits, and lets these evil spirits destroy their fleshly bodies as they wish, and those people's bodies emit the stench of corpses. Such is their fitting retribution. God writes down in their record books each and every one of the sins of those disloyal false believers, false apostles, and false workers; then, when the time is right, He casts them amidst the unclean spirits, letting these unclean spirits defile their entire bodies at will, so that they

may never be reincarnated and never again see the light. Those hypocrites who do service for a time but are incapable of remaining loyal to the end are numbered by God among the wicked, so that they fall into cahoots with the wicked and become part of their disorderly rabble; in the end, God shall annihilate them. God casts aside and takes no notice of those who have never been loyal to Christ or have never contributed anything of their strength, and at the changing of the age He shall annihilate them all. They shall no longer exist on earth, much less gain passage into the kingdom of God. Those who have never been sincere to God, but are forced by circumstance into dealing with Him perfunctorily, are numbered among those who do service for His people. Only a small number of such people will survive, while the majority shall perish along with those who render service that is not up to standard. Ultimately, God shall bring into His kingdom all those who are of the same mind as God, the people and the sons of God, and those predestined by God to be priests. They will be the distillation of God's work. As for those who cannot be classed in any of the categories set by God, they shall be numbered among the unbelievers—and you can surely imagine what their outcome shall be. I have already said to you all that I should say; the road that you select is your choice alone. What you should understand is this: The work of God never waits for any that cannot keep pace with Him, and the righteous disposition of God shows no mercy to any man.

Footnotes:

a. A piece of deadwood: a Chinese idiom, meaning "beyond help."

Did You Know? God Has Done a Great Thing Among Men

The old age has passed, and the new age has come. Year after year and day after day, God has done much work. He came into the world and then departed. This cycle has repeated itself through many generations. Today, God continues, as before, to do the work that He must, the work that He has yet to complete, for to this day He has yet to enter into rest. From the time of creation to this day, God has done much work. But did you know that God today does much more work than before, and the scale of His work is much greater than before? This is why I say that God has done a great thing among men. All of God's work is very important, be it to man or to God, for every item of His work is related to man.

Since the work of God can neither be seen nor touched—much less seen by the world—how can it be something great? Just what kind of thing would be considered great? Certainly, none can deny that, whatever work God does, it can be deemed to be great, but why do I say this of the work God does this day? When I say that God has done a great thing, this undoubtedly involves many mysteries that man has yet to understand. Let us speak of them now.

Jesus was born in a manger in an age that could not tolerate His existence, but even so, the world could not stand in His way, and He lived among men for thirty-three years under the care of God. In these many years of life, He experienced the bitterness of the world and tasted the life of misery on earth. He shouldered the great burden of being crucified to redeem all mankind. He redeemed all the sinners who had been living under the domain of Satan, and finally, His resurrected body returned to His

resting place. Now the new work of God has begun, and it is also the beginning of a new age. God brings into His house those who have been redeemed to begin His new work of salvation. This time, the work of salvation is more thorough than in times past. It is not the Holy Spirit working in man to cause him to change on his own, nor is it the body of Jesus appearing among men to do this work, and least of all is this work done through other means. Rather, it is God incarnate doing the work and directing it Himself. He does it in this way in order to lead man into the new work. Is this not a great thing? God does not do this work through a part of humanity or by means of prophecies; rather, God does it Himself. Some may say that this is not a great thing and that it cannot bring man ecstasy. But I will say to you that the work of God is not merely this, but something much greater and much more.

This time around, God comes to do work not in a spiritual body, but in a very ordinary one. Moreover, not only is it the body of God's second incarnation, it is also the body through which God returns to the flesh. It is a very ordinary flesh. You cannot see anything that makes Him stand out from others, but you can gain from Him previously unheard-of truths. This insignificant flesh is what embodies all the words of truth from God, undertakes God's work in the last days, and expresses the whole of God's disposition for man to understand. Do you not desire greatly to see the God in heaven? Do you not desire greatly to understand the God in heaven? Do you not desire greatly to see the destination of mankind? He will tell you all these secrets—secrets that no man has been able to tell you, and He will also tell you of the truths that you do not understand. He is your gate into the kingdom, and your guide into the new age. Such an ordinary flesh holds many unfathomable mysteries. His deeds may be inscrutable to you, but the entire goal of the work He does is sufficient enough to allow you to see that

He is not, as people believe, a simple flesh. For He represents the will of God and the care shown by God toward mankind in the last days. Though you cannot hear His words seeming to shake the heavens and earth, though you cannot see His eyes as a flame of fire, and though you cannot receive the discipline of His iron rod, nevertheless you can hear from His words that God is wrathful and know that God is showing compassion for mankind; you can see the righteous disposition of God and His wisdom, and, moreover, realize God's solicitude for all mankind. The work of God in the last days is to allow man to see the God in heaven living among men on earth, and to enable man to know, obey, revere, and love God. This is why He has returned to the flesh for a second time. Though what man sees this day is a God that is the same as man, a God with a nose and two eyes, and an unremarkable God, in the end, God will show you that if this man did not exist, heaven and earth would undergo a tremendous change; if this man did not exist, the heavens would grow dim, the earth would be plunged into chaos, and all mankind would live amid famine and plagues. He will show you that if God incarnate did not come to save you in the last days, then God would have long ago destroyed all mankind in hell; if this flesh did not exist, then you would forever be arch-sinners, and you would be corpses evermore. You should know that if this flesh did not exist, all mankind would face an ineluctable calamity and find it impossible to escape the even more severe punishment that God metes out to mankind in the last days. Had this ordinary flesh not been born, you would all be in a state where you beg for life without being able to live and pray for death without being able to die; if this flesh did not exist, then you would not be able to gain the truth and come before the throne of God today, but rather, you would be punished by God because of your grievous sins. Did you know that were it not for the return of God to the flesh, none would have a chance at salvation; and were

it not for the coming of this flesh, God would have long ago put an end to the age of old? This being so, are you still able to reject the second incarnation of God? Since you can derive so many benefits from this ordinary man, why would you not gladly accept Him?

The work of God is something that you cannot comprehend. If you can neither fully grasp whether your choice is correct, nor can you know whether the work of God can succeed, then why not try your luck and see whether this ordinary man may be of great help to you, and whether God has indeed done great work? However, I must tell you that in the time of Noah, men had been eating and drinking, marrying and giving in marriage to such an extent that it was unbearable for God to witness, so He sent down a great flood to destroy mankind, sparing only Noah's family of eight and all kinds of birds and beasts. In the last days, however, those spared by God are all those who have been loyal to Him until the end. Though both ages were times of great corruption unbearable for God to witness, and mankind in both ages became so corrupt and denied that God was their Lord, God destroyed only the people in the time of Noah. Mankind in both ages caused God great distress, yet God has remained patient with the men of the last days until now. Why is this? Have you never wondered why? If you truly do not know, then let Me tell you. The reason that God is able to accord grace to people in the last days is not that they are less corrupt than people in the time of Noah, or that they have shown repentance to God, much less is it that technology in the last days is so advanced that God cannot bring Himself to destroy them. Rather, it is that God has work to do in a group of people in the last days, and that God will do this work Himself in His incarnation. Furthermore, God will choose a part of this group to become the objects of His salvation and the fruit of His management plan, and bring these people into the next age. Therefore, no matter what, this

price paid by God has entirely been in preparation for the work His incarnated flesh will do in the last days. The fact that you have arrived at today is thanks to this flesh. It is because God lives in the flesh that you have the chance to survive. All this good fortune has been gained on account of this ordinary man. Not only this, but in the end, every nation shall worship this ordinary man, as well as give thanks to and obey this insignificant man, because it is the truth, the life, and the way He brought that has saved all mankind, eased the conflict between man and God, shortened the distance between them, and opened up a connection between the thoughts of God and man. It is also He who has obtained even greater glory for God. Is such an ordinary man unworthy of your trust and adoration? Is such an ordinary flesh unfit to be called Christ? Can such an ordinary man not become the expression of God among men? Does such a man, who has spared mankind from disaster, not deserve your love and your desire to hold on to Him? If you reject the truths expressed from His mouth and detest His existence among you, then what will become of you in the end?

All of God's work in the last days is done through this ordinary man. He will bestow everything upon you, and what is more, He will be able to decide everything relating to you. Can such a man be as you believe Him to be: a man so simple as to be unworthy of mention? Is His truth not enough to utterly convince you? Is witness of His deeds not enough to utterly convince you? Or is it that the path He brings is not worthy for you to walk on? When all is said and done, what is it that causes you to abhor Him and to cast Him away and give Him a wide berth? It is this man who expresses the truth, it is this man who provides the truth, and it is this man who gives you a path to follow. Could it be that you are still unable to find the traces of God's work within these truths? Without the work of Jesus, mankind

could not have come down from the cross, but without the incarnation of today, those who come down from the cross could never gain God's approval or enter into the new age. Without the coming of this ordinary man, you would never have the opportunity to see the true countenance of God, nor would you be qualified to, for you are all objects that should have long ago been destroyed. Because of the coming of the second incarnation of God, God has forgiven you and shown you mercy. Regardless, the words I must leave you with in the end are still these: This ordinary man, who is God incarnate, is of vital importance to you. This is the great thing that God has already done among men.

Only Christ of the Last Days Can Give Man the Way of Eternal Life

The way of life is not something that anyone can possess, nor is it something anyone can attain easily. This is because life can only come from God, which is to say, only God Himself possesses the essence of life, and only God Himself has the way of life. And so only God is the source of life, and the ever-flowing wellspring of living water of life. Ever since He created the world, God has done much work involving the vitality of life, has done much work that brings life to man, and has paid a great price so that man might gain life. This is because God Himself is eternal life, and God Himself is the way by which man is resurrected. God is never absent from the heart of man, and He lives among man at all times. He has been the driving force of man's living, the root of man's existence, and a rich deposit for man's existence after birth. He causes man to be reborn, and enables him to tenaciously live in his every role. Thanks to His power and His inextinguishable life force, man has lived for generation after generation, throughout which the power of God's life has been the mainstay of man's existence, and God has paid a price that no ordinary man has ever paid. God's life force can prevail over any power; moreover, it exceeds any power. His life is eternal, His power extraordinary, and His life force cannot be overwhelmed by any created being or enemy force. The life force of God exists and shines its brilliant radiance regardless of time or place. Heaven and earth may undergo great changes, but God's life is forever the same. All things may pass away, but God's life will still remain, for God is the source of the existence of all things and the root of their existence. Man's life originates from God, the existence of heaven is because of God, and the existence of earth stems from the power of God's life. No object possessed

of vitality can transcend the sovereignty of God, and no thing with vigor can elude the domain of God's authority. In this way, regardless of who they are, everyone must submit under the dominion of God, everyone must live under God's command, and no one can escape from His hands.

Perhaps what you now desire is to gain life, or perhaps you desire to gain the truth. Whatever the case, you wish to find God, to find the God that you can rely on, and who can provide you with eternal life. If you wish to gain eternal life, you must first understand the source of eternal life and must first know where God is. I have already said that only God is immutable life, and only God possesses the way of life. Since God is immutable life, He is thus eternal life; since only God is the way of life, God Himself is thus the way of eternal life. As such, you should first understand where God is, and how to gain this way of eternal life. Let us now engage in fellowship on these two issues separately.

If you truly wish to gain the way of eternal life, and if you are voracious in your search for it, then first answer this question: Where is God today? Perhaps you would reply, "God lives in heaven, of course—He wouldn't be living in your home, would He?" Perhaps you might say that God obviously lives among all things. Or you might say that God lives in each person's heart, or that God is in the spiritual world. I don't deny any of this, but I must clarify the issue. It isn't totally correct to say that God lives in the heart of man, but neither is it entirely wrong. That is because, among believers in God, there are those whose belief is true and those whose belief is false, there are those of whom God approves and those of whom He disapproves, there are those who please Him and those whom He detests, and there are those whom He makes perfect and those whom He eliminates. And so I say that God lives in but a few people's hearts, and these people are undoubtedly those who truly believe in God, those of whom God

approves, those who please Him, and those whom He makes perfect. They are the ones who are led by God. Since they are led by God, they are the people who have already heard and seen God's way of eternal life. Those whose belief in God is false, those who are not approved by God, those who are despised by God, those who are eliminated by God—they are bound to be rejected by God, are bound to remain without the way of life, and are bound to remain ignorant of where God is. In contrast, those who have God living in their hearts know where He is. They are the people unto whom God bestows the way of eternal life, and they are the ones who follow God. Now do you know where God is? God is both in the heart of man and at man's side. He is not only in the spiritual world, and above all things, but even more on the earth upon which man exists. And so the arrival of the last days has taken the steps of God's work into new territory. God holds sovereignty over everything among all things, and He is the mainstay of man in his heart, and moreover, He exists among man. Only in this way can He bring the way of life to mankind, and bring man into the way of life. God has come to earth, and lives among man, so that man may gain the way of life, and so that man may exist. At the same time, God also commands everything among all things, to facilitate cooperation with the management He does among man. And so, if you only acknowledge the doctrine that God is in heaven and in the heart of man, yet do not acknowledge the truth of God's existence among man, then you shall never gain life, and shall never gain the way of truth.

God Himself is life, and the truth, and His life and truth coexist. Those who are incapable of gaining the truth shall never gain life. Without the guidance, support, and provision of the truth, you shall only gain letters, doctrines, and, above all, death. God's life is ever-present, and His truth and life coexist. If you cannot find the source of truth, then you will not gain the

nourishment of life; if you cannot gain the provision of life, then you will surely have no truth, and so apart from imaginations and notions, the entirety of your body shall be nothing but your flesh—your stench-ridden flesh. Know that the words of books do not count as life, the records of history cannot be worshiped as the truth, and the regulations of the past cannot serve as an account of words presently spoken by God. Only that which is expressed by God when He comes to earth and lives among man is the truth, life, God's will, and His current way of working. If you apply the records of words spoken by God during ages past to today, that makes you an archaeologist, and the best way of describing you is as an expert on historical heritage. That is because you always believe in traces of the work that God did in times past, only believe in the shadow of God left from when He previously worked among man, and only believe in the way that God gave to His followers in former times. You do not believe in the direction of God's work today, do not believe in the glorious countenance of God today, and do not believe in the way of truth presently expressed by God. And so you are undeniably a daydreamer who is completely out of touch with reality. If now you still cling to words that are incapable of bringing life to man, then you are a hopeless piece of deadwood,[a] for you are too conservative, too intractable, too impervious to reason!

God become flesh is called Christ, and so the Christ that can give people the truth is called God. There is nothing excessive about this, for He possesses the essence of God, and possesses God's disposition, and wisdom in His work, that are unattainable by man. Those who call themselves Christ, yet cannot do the work of God, are frauds. Christ is not merely the manifestation of God on earth, but also the particular flesh assumed by God as He carries out and completes His work among man. This flesh cannot be supplanted by just any man, but is a flesh that can adequately bear God's

work on earth, and express the disposition of God, and well represent God, and provide man with life. Sooner or later, those who impersonate Christ will all fall, for although they claim to be Christ, they possess none of the essence of Christ. And so I say that the authenticity of Christ cannot be defined by man, but is answered and decided by God Himself. In this way, if you truly wish to seek the way of life, you must first acknowledge it is by coming to earth that God performs the work of bestowing the way of life unto man, and you must acknowledge it is during the last days that He comes to earth to bestow the way of life unto man. This is not the past; it is happening today.

Christ of the last days brings life, and brings the enduring and everlasting way of truth. This truth is the path by which man gains life, and it is the only path by which man shall know God and be approved by God. If you do not seek the way of life provided by Christ of the last days, then you shall never gain the approval of Jesus, and shall never be qualified to enter the gate of the kingdom of heaven, for you are both a puppet and prisoner of history. Those who are controlled by regulations, by letters, and shackled by history will never be able to gain life nor gain the perpetual way of life. This is because all they have is turbid water which has been clung to for thousands of years instead of the water of life that flows from the throne. Those who are not supplied with the water of life will forever remain corpses, playthings of Satan, and sons of hell. How, then, can they behold God? If you only try to hold on to the past, only try to keep things as they are by standing still, and do not try to change the status quo and discard history, then will you not always be against God? The steps of God's work are vast and mighty, like surging waves and rolling thunders—yet you sit passively awaiting destruction, clinging to your folly and doing nothing. In this way, how can you be considered someone who follows the

footsteps of the Lamb? How can you justify the God that you hold on to as a God who is always new and never old? And how can the words of your yellowed books carry you across into a new age? How can they lead you to seek the steps of God's work? And how can they take you up to heaven? What you hold in your hands are letters that can provide but temporary solace, not truths that are capable of giving life. The scriptures you read can only enrich your tongue and are not words of philosophy that can help you know human life, much less the paths that can lead you to perfection. Does this discrepancy not give you cause for reflection? Does it not make you realize the mysteries contained within? Are you capable of delivering yourself to heaven to meet God on your own? Without the coming of God, can you take yourself into heaven to enjoy family happiness with God? Are you still dreaming now? I suggest, then, that you stop dreaming and look at who is working now—look to see who is now carrying out the work of saving man during the last days. If you do not, you shall never gain the truth, and shall never gain life.

Those who wish to gain life without relying on the truth spoken by Christ are the most ridiculous people on earth, and those who do not accept the way of life brought by Christ are lost in fantasy. And so I say that those who do not accept Christ of the last days shall forever be loathed by God. Christ is man's gateway to the kingdom during the last days, and there are none who can go around Him. None may be perfected by God except through Christ. You believe in God, and so you must accept His words and obey His way. You cannot only think of gaining blessings while being incapable of receiving the truth and incapable of accepting the provision of life. Christ comes during the last days so that all those who truly believe in Him may be provided with life. His work is for the sake of concluding the old age and entering the new one, and His work is the path that must be

taken by all those who would enter the new age. If you are incapable of acknowledging Him, and instead condemn, blaspheme, or even persecute Him, then you are bound to burn for eternity and shall never enter the kingdom of God. For this Christ is Himself the expression of the Holy Spirit, the expression of God, the One whom God has entrusted to do His work on earth. And so I say that if you cannot accept all that is done by Christ of the last days, then you blaspheme the Holy Spirit. The retribution to be had by those who blaspheme the Holy Spirit is self-evident to all. I also tell you that if you resist Christ of the last days, if you spurn Christ of the last days, there will be no one else to bear the consequences on your behalf. Furthermore, from this day onward you will not have another chance to gain the approval of God; even if you try to redeem yourself, you will never again behold the face of God. For what you resist is not a man, what you spurn is not some puny being, but Christ. Do you know what the consequences of this will be? You will not have made a small mistake, but committed a heinous crime. And so I advise everyone not to bare your fangs before the truth, or make careless criticisms, for only the truth can bring you life, and nothing except the truth can allow you to be reborn and behold the face of God again.

Footnotes:

a. A piece of deadwood: a Chinese idiom, meaning “beyond help.”

Prepare Sufficient Good Deeds for Your Destination

I have done much work among you and, of course, have spoken a number of utterances as well. Yet I cannot help feeling that My words and My work have not entirely fulfilled the purpose of My work in the last days. For in the last days, My work is not for the sake of a certain person or certain people, but to demonstrate My inherent disposition. Yet for a myriad of reasons—perhaps a scarcity of time or hectic work schedule—people have not gained any knowledge of Me from My disposition. Thus do I embark upon My new plan, My final work, and open a new page in My work, so that all who see Me will beat upon their breasts and weep and wail without cease on account of My existence. This is because I bring the end of mankind to the world, and from this point on, I lay bare My entire disposition before mankind, so that all who know Me and all those who do not may feast their eyes and see that I have indeed come to the human world, have come onto the earth where all things multiply. This is My plan, and My sole "confession" since My creation of mankind. May you give your undivided attention to My every move, for My rod once again presses close to mankind, to all those who oppose Me.

Together with the heavens, I begin the work that I must do. And so I thread My way through the streams of people and move between heaven and earth, without anyone ever perceiving My movements or taking notice of My words. Therefore, My plan continues to progress smoothly. It is only that all your senses have become so benumbed that you are oblivious to the steps of My work. But there will surely come a day when you will realize My intentions. Today, I live together with you and suffer together with you, and I have long since come to understand the attitude that mankind bears

toward Me. I wish to speak no further of this, much less do I wish to bring shame on you by bringing up further instances of this painful subject. I hope only that you remember all you have done in your hearts, so that we may tally our accounts on the day when we meet again. I do not wish to falsely accuse any one among you, for I have always acted justly, fairly, and with honor. Of course, I also hope that you can be upstanding, and do nothing that goes against heaven and earth or your own conscience. This is the only thing that I ask of you. Many people feel restless and ill at ease because they have committed atrocious wrongs, and many feel ashamed of themselves because they have never performed a single good deed. Yet there are also many who, far from feeling disgraced by their sins, go from bad to worse, completely ripping off the mask concealing their hideous features—which had yet to be fully exposed—to test My disposition. I do not care for, nor pay any heed to, the actions of any one person. Rather, I do the work that I ought to do, be it gathering information, or traveling the land, or doing something within My interests. At key times, I proceed with My work among man as originally planned, not a second too late or too soon, and with both ease and dispatch. However, with every step of My work, some are cast aside, for I despise their flattering ways and their feigned subservience. Those who are abhorrent to Me will certainly be forsaken, whether intentionally or unintentionally. In short, I would that all whom I despise stay far away from Me. Needless to say, I will not spare the wicked who remain in My house. Because the day of man's punishment is near, I do not hurry to cast out all those despicable souls from My house, for I have a plan of My own.

Now is the time when I determine the ending for each person, not the stage in which I began to work man. I write down in My record book, one by one, the words and actions of each person, the path by which they have

followed Me, their inherent characteristics, and how they have ultimately comported themselves. In this way, no matter what kind of person they are, no one shall escape My hand, and all shall be with their own kind as I assign. I decide the destination of each person not on the basis of age, seniority, amount of suffering, and least of all, the degree to which they invite pity, but according to whether they possess the truth. There is no other choice but this. You must realize that all those who do not follow the will of God shall also be punished. This is an immutable fact. Therefore, all those who are punished are so punished for the righteousness of God and as retribution for their numerous evil acts. I have not made a single change to My plan since its inception. It is simply that, as far as man is concerned, those to whom I direct My words seem to be diminishing in number, as are those of whom I truly approve. However, I maintain that My plan has never changed; rather, it is the faith and love of man that are ever changing, ever waning, to the extent that it is possible for each person to go from fawning over Me to being cold toward Me and even casting Me out. My attitude toward you will be neither hot nor cold, until I feel disgust and abhorrence, and finally mete out punishment. However, on the day of your punishment, I will still see you, but you shall no longer be able to see Me. As life among you already has become tedious and dull to Me, so, needless to say, I have chosen different surroundings in which to live, the better to avoid the hurt of your malicious words and steer clear of your unbearably sordid behavior, that you may no longer fool Me or treat Me in a perfunctory manner. Before I leave you, I must still exhort you to refrain from doing that which is not in accordance with the truth. Rather, you should do that which is pleasing to all, that which brings benefit to all, and that which benefits your own destination, otherwise the one who suffers in the midst of disaster will be none other than yourself.

My mercy is expressed toward those who love Me and deny themselves. The punishment visited upon the wicked, meanwhile, is precisely proof of My righteous disposition and, even more, testimony to My wrath. When disaster comes, all who oppose Me will weep as they fall victim to famine and plague. Those who have committed all manner of wickedness, but who have followed Me for many years, will not escape paying for their sins; they too, will be plunged into disaster, the like of which has seldom been seen throughout millions of years, and they will live in a constant state of panic and fear. And those of My followers who have shown loyalty to Me will rejoice and applaud My might. They will experience ineffable contentment and live amid joy such as I have never before bestowed upon mankind. For I treasure the good deeds of man and abhor their evil deeds. Since I first began to lead mankind, I have been eagerly hoping to gain a group of people who are of the same mind with Me. Those who are not of the same mind with Me, meanwhile, I never forget; I always loathe them in My heart, awaiting the chance to bring retribution upon them, which I shall relish to see. Now My day has finally come, and I need no longer wait!

My final work is not only for the sake of punishing man, but also for the sake of arranging the destination of man. Moreover, it is so that all people may acknowledge My deeds and actions. I want each and every person to see that all I have done is right, and that all I have done is an expression of My disposition. It is not man’s doing, much less nature, that brought forth mankind, but I, who nourish every living being in creation. Without My existence, mankind will only perish and suffer the scourge of calamity. No human being will ever again see the beauteous sun and moon, or the verdant world; mankind shall encounter only the frigid night and the inexorable valley of the shadow of death. I am mankind’s only salvation. I

am mankind’s only hope and, even more, I am He on whom the existence of all mankind rests. Without Me, mankind will immediately come to a standstill. Without Me, mankind will suffer catastrophe and be trampled underfoot by all manner of ghosts, though no one takes heed of Me. I have done work that can be done by no other, and hope only that man can repay Me with some good deeds. Though but a few have been able to repay Me, I will still conclude My journey in the human world and begin the next step of My unfolding work, because all My rushing to and fro in man’s midst these many years has been fruitful, and I am very pleased. What I care about is not the number of people, but rather their good deeds. In any case, I hope that you prepare a sufficiency of good deeds for your own destination. Then will I be satisfied; otherwise, none of you can escape the disaster that will befall you. The disaster originates with Me and is of course orchestrated by Me. If you cannot appear as good in My eyes, then you will not escape suffering the disaster. In the midst of tribulation, your actions and deeds were not considered entirely appropriate, for your faith and love were hollow, and you only showed yourselves to be either timid or tough. Regarding this, I will only make a judgment of good or bad. My concern continues to be the way in which each of you acts and expresses himself, on the basis of which I shall determine your end. However, I must make this clear: Toward those who showed Me not the slightest loyalty during times of tribulation, I shall be merciful no more, for My mercy only extends so far. I have no liking, furthermore, for anyone who has once betrayed Me, much less do I like to associate with those who sell out the interests of their friends. This is My disposition, regardless of who the person may be. I must tell you this: Anyone who breaks My heart shall not receive clemency from Me a second time, and anyone who has been faithful to Me shall forever remain in My heart.

To Whom Are You Loyal?

Right now, each day you live through is crucial, and it is of the utmost importance to your destination and your fate, so you must cherish everything you have today, and treasure each minute that passes. You must carve out as much time as you can to give yourselves the greatest gains so that you will not have lived this life in vain. You may feel confused about why I speak such words. To be frank, I am not at all pleased by the behavior of any of you, for the hopes I had of you were not as you are today. Thus, I can say this: Each one of you is on the brink of danger, and your erstwhile cries for help and former aspirations to pursue the truth and seek the light are approaching their end. This is your final display of recompense, and it is something I never expected. I do not wish to speak contrary to the facts, for you have greatly disappointed Me. Perhaps you do not wish to take this lying down, do not wish to face reality—yet I must ask you this seriously: In all these years, what exactly have your hearts been filled with? To whom are they loyal? Do not say that these questions came out of nowhere, and do not ask Me why I asked such things. Know this: It is because I know you too well, care for you too much, and have invested too much of My heart in your conduct and deeds that I have called you to account without cease and borne bitter hardship. Yet you repay Me with nothing more than indifference and unbearable resignation. You have been so remiss toward Me; could it be possible that I know nothing of it? If this is what you believe, it further proves the fact that you do not truly treat Me with kindness. And so I say that you are burying your heads in the sand. You are all so clever that you do not even know what you are doing—so what will you use to give an account to Me?

The question of most concern to Me is exactly to whom your hearts are loyal. I hope, too, that each of you will try to marshal your thoughts, and ask yourself to whom you are loyal and for whom you live. Perhaps you have never given careful consideration to these questions, so how about I reveal the answers to you?

Anyone with a memory will acknowledge this fact: Man lives for himself and is loyal to himself. I do not believe your answers to be entirely correct, for you each exist in your respective lives and each are struggling with your own suffering. As such, you are loyal to the people you love and the things that please you; you are not entirely loyal to yourselves. Because you are each influenced by the people, occurrences, and objects around you, you are not truly loyal to yourselves. I speak these words not to endorse being loyal to yourselves, but to expose your loyalty to any one thing, for over the course of so many years, I have never received loyalty from any of you. You have followed Me all these years, yet have never given Me one iota of loyalty. Instead, you have revolved around the people you love and the things that please you—so much so that at all times, and wherever you go, you keep them close to your hearts and have never abandoned them. Whenever you become eager or passionate about any one thing that you love, it happens while you are following Me, or even while you are listening to My words. Therefore, I say you are using the loyalty that I ask of you to instead be loyal to and cherish your "pets." Though you may sacrifice a thing or two for Me, it does not represent your all, and does not show that it is Me to whom you are truly loyal. You involve yourselves in undertakings about which you are passionate: Some people are loyal to sons and daughters, others to husbands, wives, riches, work, superiors, status, or women. You never feel weary or annoyed toward the things you are loyal to; instead, you grow ever more eager to possess these things in greater

quantity, and higher quality, and you never give up. I and My words are always pushed back behind the things you are passionate about. And you have no choice but to rank them last. There are even those who leave this last place for things they are loyal to that they have yet to discover. Never has there been the slightest trace of Me in their hearts. You may think that I ask too much of you or am wrongfully accusing you—but have you ever given any thought to the fact that while you are happily spending time with your family, you have never once been loyal to Me? At times like this, does it not pain you? When your hearts are filled with joy, and you are rewarded for your labors, do you not feel disheartened at not having furnished yourselves with sufficient truth? When have you wept for not having received My approval? You rack your brains and take great pains for the sake of your sons and daughters, yet still you are not satisfied; still you believe that you have not been diligent on their behalf, that you have not done everything you can for them. Toward Me, however, you have always been remiss and careless; I am only in your memories, but I do not endure in your hearts. My devotion and efforts forever go unfelt by you, and you have never had any appreciation of them. You merely engage in brief reflection and believe that this will suffice. Such "loyalty" is not what I have long yearned for, but that which I have long despised. Nevertheless, no matter what I say, you continue to admit only one or two things; you cannot fully accept this, for you are all very "confident," and you always pick and choose what to accept from the words I have spoken. If you are still like this today, I do have some methods for dealing with your self-confidence—and, what's more, I shall make you acknowledge that all My words are true, and that none of them distort the facts.

If I were to place some money in front of you right now and give you the freedom to choose—and if I did not condemn you for your choice—

then most of you would choose the money and forsake the truth. The better among you would give up the money and choose the truth reluctantly, while those in-between would seize the money in one hand and the truth in the other. Would your true colors thus not become self-evident? When choosing between the truth and anything to which you are loyal, you would all make this choice, and your attitude would remain the same. Is that not so? Are there not many among you who have seesawed between right and wrong? In contests between positive and negative, black and white, you are surely aware of the choices that you have made between family and God, children and God, peace and disruption, riches and poverty, status and ordinariness, being supported and being cast aside, and so on. Between a peaceful family and a broken one, you chose the former, and you did so without any hesitation; between riches and duty, you again chose the former, even lacking the will to return to shore;[a] between luxury and poverty, you chose the former; when choosing between your sons, daughters, wives and husbands, and Me, you chose the former; and between notion and truth, you once again chose the former. Faced with all manner of your evil deeds, I have simply lost faith in you. It simply astounds Me that your hearts are so resistant to being softened. Many years of dedication and effort have apparently brought Me nothing more than your abandonment and despair, but My hopes for you grow with each passing day, for My day has been completely laid bare before everyone. Yet you persist in seeking dark and evil things, and refuse to loosen your grip on them. What, then, will be your outcome? Have you ever given careful consideration to this? If you were asked to choose again, what then would be your position? Would it still be the former? Would you still bring Me disappointment and wretched sorrow? Would your hearts still possess the sole modicum of warmth? Would you still be unaware of what to do to comfort My heart? At this moment, what

do you choose? Will you submit to My words or be weary of them? My day has been laid out before your very eyes, and what you face is a new life and a new starting point. However, I must tell you that this starting point is not the beginning of past new work, but the conclusion of the old. That is, this is the final act. I think you can all understand what is unusual about this starting point. One day soon, however, you will understand the true meaning of this starting point, so let us move past it together and welcome the finale to come! However, what continues to worry Me about you is that, when faced with injustice and justice, you always choose the former. That, though, is all in your past. I, too, hope to forget everything of your past, though this is very difficult to do. Nevertheless, I have a very good way of doing it: Let the future replace the past, and allow the shadows of your past to be dispelled in exchange for your true self of today. Thus must I trouble you to make the choice once more: To whom exactly are you loyal?

Footnotes:

a. Return to shore: a Chinese idiom, meaning “turn from one’s evil ways.”

On Destination

Whenever destination is mentioned, you treat it with special seriousness; it is, moreover, something that you are all particularly sensitive about. Some people cannot wait to knock their heads against the ground, kowtowing before God in order to obtain a good destination. I can identify with your eagerness, which does not need to be expressed in words. It is no more than that you do not want your flesh to fall into disaster, and still less do you wish to descend into everlasting punishment in the future. You only hope to allow yourselves to live a little more freely, a little more easily. And so you feel particularly agitated whenever destination is mentioned, deeply afraid that, if you are not attentive enough, you may offend God and thus be subject to the retribution you deserve. You have not hesitated to make compromises for the sake of your destination, and even the many of you who were once devious and flippant have suddenly become especially gentle and sincere; your appearance of sincerity chills people to the marrow. Nevertheless, you all have “honest” hearts, and you have consistently opened up to Me the secrets in your hearts without keeping anything back, whether it be grievance, deceit, or devotion. All in all, you have very candidly “confessed” to Me the substantive things that lie within the deepest recesses of your being. Of course, I have never skirted around such things, for to Me they have become all too familiar. You would rather enter the sea of fire for the sake of your final destination than lose a single strand of hair to gain God’s approval. It is not that I am being too dogmatic with you; it is that you are too lacking in a heart of devotion to come face to face with all that I do. You may not understand what I have just said, so let Me provide you with a simple explanation: What you need is not truth and life, nor the principles of how to conduct yourselves, much less My painstaking

work. Rather, what you need is everything you possess in the flesh—wealth, status, family, marriage, and so on. You are utterly dismissive of My words and work, so I can sum up your faith in one word: perfunctory. You will go to any lengths to achieve the things to which you are absolutely devoted, but I have discovered that you would not do the same for the sake of matters concerning your belief in God. Rather, you are relatively devoted, and relatively earnest. That is why I say that those who lack a heart of utmost sincerity are failures in their belief in God. Think carefully—are there many failures among you?

You ought to know that success in belief in God is achieved as a result of people's own actions; when people do not succeed but instead fail, that too is due to their own actions, and no role is played by any other factor. I believe that you would do anything it takes to achieve something that is more difficult and entails more suffering than believing in God, and that you would treat it very seriously, so much so that you would be unwilling to tolerate any errors; these are the kinds of unremitting efforts all of you put into your own lives. You are even capable of deceiving My flesh under circumstances in which you would not deceive any member of your own family. This is your consistent behavior and the principle by which you live. Are you not still projecting a false facade to deceive Me for the sake of your destination, so that your destination may be perfectly beautiful and all that you desire? I am aware that your devotion is but temporary, as is your sincerity. Are not your resolve and the price you pay only for the sake of the present moment and not the future? You want only to exert one final effort to strive to secure a beautiful destination, with the sole aim of making a trade. You do not make this effort to avoid becoming indebted to the truth, and less still for the sake of repaying Me for the price I have paid. In short, you are willing only to employ clever stratagems to get what you want, but

not to do open battle for it. Is this not your heartfelt wish? You must not disguise yourselves, nor rack your brains over your destination to the point where you are unable to eat or sleep. Is it not true that your outcome will have already been determined in the end? You should each do your own duty to the best of your ability, with open and honest hearts, and be willing to pay whatever price is necessary. As you have said, when the day comes, God will not be remiss toward anyone who has suffered or paid a price for Him. This kind of conviction is worth holding on to, and it is right that you should never forget it. Only in this way can I put My mind at ease about you. Otherwise, you will forever be people about whom I cannot put My mind at ease, and you will forever be the objects of My distaste. If all of you can follow your conscience and give your all for Me, sparing no effort for My work, and devoting the energy of a lifetime to My gospel work, then will My heart not often leap for joy on your account? This way, I will be able to put My mind entirely at ease regarding you, won't I? It is a shame that what you can do is but a pitifully tiny part of what I expect. This being the case, how can you have the gall to seek from Me what you hope for?

Your destination and your fate are very important to you—they are of grave concern. You believe, if you do not do things with great care, it will mean that you cease to have a destination, that you have destroyed your own fate. But has it ever occurred to you that people who expend effort solely for the sake of their destination are laboring in vain? Such efforts are not genuine—they are fakery and deceit. If that is the case, then those who work only for the sake of their destination are on the threshold of their final defeat, for failure in one's belief in God is caused by deceit. I have previously said that I do not like to be flattered or fawned on, or treated with enthusiasm. I like honest people to face up to My truth and My expectations. Even more, I like it when people are able to show the utmost

care and consideration for My heart, and when they are even capable of giving up everything for My sake. Only in this way can My heart be comforted. Right now, how many things are there about you that I dislike? How many things are there about you that I like? Can it be that none of you has realized all the different manifestations of ugliness you have put forth for the sake of your destination?

In My heart, I do not wish to be hurtful to any heart that is positive and aspires upward, and still less do I wish to dampen the energy of anyone who is faithfully doing his duty. Nonetheless, I must remind each of you of your inadequacies and of the filthy soul that lies in the deepest recesses of your hearts. I do so in the hope that you will be able to offer up your true heart in coming face to face with My words, because what I hate most is people's deceit toward Me. I only hope that, in the last stage of My work, you will be able to give your most outstanding performance, and that you will devote yourselves wholeheartedly, no longer half-hearted. Of course, I also hope that you can all have a good destination. Nevertheless, I still have My requirement, which is for you to make the best decision in offering up to Me your sole and final devotion. If someone does not have that sole devotion, then he is surely a treasured possession of Satan, and I will no longer keep him to use but send him home to be looked after by his parents. My work is a great help to you; what I hope to get from you is a heart that is honest and that aspires upward, but so far My hands remain empty. Think about it: If one day I am still so aggrieved, beyond the scope of words to tell, what will My attitude toward you be then? Will I be as amiable to you then as I am now? Will My heart be as serene then as it is now? Do you understand the feelings of a person who, having painstakingly tilled the field, has not harvested a single grain? Do you understand how greatly a person's heart is injured when he has been dealt a great blow? Can you taste

the bitterness of a person, once so full of hope, who has had to part on bad terms? Have you seen the wrath issuing forth from a person who has been provoked? Can you know the eagerness for revenge of a person who has been treated with enmity and deceit? If you understand the mentality of these people, then I think it should not be difficult for you to imagine the attitude God will have at the time of His retribution! Finally, I hope you all put in serious effort for the sake of your own destination, though you had better not employ deceitful means in your efforts, or else I will continue to be disappointed with you in My heart. And what does such disappointment lead to? Are you not fooling yourselves? Those who take thought for their destination yet ruin it are the people least able to be saved. Even if he were to become exasperated and enraged, who would take pity on such a person? In sum, I still wish for you to have a destination that is both suitable and good, and, even more, I hope that none of you will fall into disaster.

Three Admonitions

As a believer in God, you should be loyal to none other than Him in all things, and be able to conform with His will in all things. Nevertheless, though everyone understands this message, because of the sundry difficulties of man—because of his ignorance, absurdity, and corruption, for example—these truths, which are the most apparent and basic of all, are not wholly evident in him, and so, before your end becomes set in stone, I ought first to tell you a few things that are of the utmost importance to you. Before I continue, you should first understand this: The words I speak are truths directed at all mankind; they are not addressed only to a specific person or type of person. Therefore, you should concentrate on understanding My words from the standpoint of the truth, and must have an attitude of undivided attention and sincerity; do not ignore a single word or truth that I speak, and do not treat all of the words I speak lightly. In your lives, I see that you have done much that is irrelevant to the truth, and so I expressly ask that you become servants of the truth, that you not be enslaved by wickedness and ugliness, and that you do not trample on the truth or defile any corner of the house of God. This is My admonition to you. Now I shall speak of the topic at hand.

First, for the sake of your fate, you should seek the approval of God. This is to say, since you acknowledge that you are a member of the house of God, you ought then to bring peace of mind to God and satisfy Him in all things. You must, in other words, be principled in your actions and conform to the truth in them. If this is beyond you, then you shall be detested and rejected by God and spurned by every man. Once you have fallen into such a predicament, you cannot then be counted among the house of God, which is precisely what it is meant by not being approved of by God.

Secondly, you ought to know that God likes those who are honest. In essence, God is faithful, and so His words can always be trusted; His actions, furthermore, are faultless and unquestionable, which is why God likes those who are absolutely honest with Him. Honesty means giving your heart to God, being genuine with God in all things, being open with Him in all things, never hiding the facts, not trying to deceive those above and below you, and not doing things only to curry favor with God. In short, to be honest is to be pure in your actions and words, and to deceive neither God nor man. What I say is very simple, but to you it is doubly arduous. Many people would rather be condemned to hell than speak and act honestly. Little wonder that I have other treatment in store for those who are dishonest. Of course, I know full well how difficult it is for you to be honest. Because you are all so clever, so good at measuring people with your own petty yardstick, this makes My work much simpler. And since you each hug your secrets to your bosom, well then, I shall send you, one by one, into disaster to be "schooled" by fire, so that thereafter you may become dead set on your belief in My words. Ultimately, I shall wrest from your mouth the words "God is a faithful God," whereupon you shall beat upon your breast and lament, "Devious is the heart of man!" What will be your state of mind at this time? I imagine you will not be as triumphant as you are now. And much less will you be as "profound and abstruse" as you are now. In the presence of God, some people are all prim and proper, they take pains to be "well-behaved," yet they bare their fangs and brandish their claws in the presence of the Spirit. Would you number such people among the ranks of the honest? If you are a hypocrite, someone who is skilled in "interpersonal relations," then I say that you are definitely someone who tries to trifle with God. If your words are riddled with excuses and valueless justifications, then I say that you are someone who is loath to put the truth

into practice. If you have many confidences that you are reluctant to share, if you are highly averse to laying bare your secrets—your difficulties—before others to seek the way of the light, then I say that you are someone who will not attain salvation easily, and who will not easily emerge from the darkness. If seeking the way of the truth pleases you well, then you are someone who dwells always in the light. If you are very glad to be a service-doer in the house of God, working diligently and conscientiously in obscurity, always giving and never taking, then I say that you are a loyal saint, because you seek no reward and are simply being an honest person. If you are willing to be candid, if you are willing to expend your all, if you are able to sacrifice your life for God and stand firm in your testimony, if you are honest to the point where you know only to satisfy God and not to consider yourself or take for yourself, then I say that such people are those who are nourished in the light and who shall live forever in the kingdom. You should know whether there is true faith and true loyalty within you, whether you have a record of suffering for God, and whether you have wholly submitted to God. If you lack these, then there remains within you disobedience, deceit, greed, and complaint. As your heart is far from honest, you have never received positive recognition from God and never lived in the light. How one's fate will work out in the end hinges upon whether they have an honest and blood-red heart, and whether they have a pure soul. If you are someone who is very dishonest, someone with a heart of malice, someone with an unclean soul, then you are sure to end up in the place where man is punished, as is written in the record of your fate. If you claim to be very honest, and yet never manage to act in accordance with the truth or to speak a word of truth, then are you still waiting for God to reward you? Do you still hope for God to regard you as the apple of His eye? Is such thinking not preposterous? You deceive God in all things; how

could the house of God accommodate one such as you, whose hands are unclean?

The third thing I want to tell you is this: Every person, in the course of living their life of faith in God, has done things that resist and deceive God. Some misdeeds need not be recorded as an offense, but some are unforgivable; for there are many deeds that violate the administrative decrees, which offend the disposition of God. Many who are concerned about their own fates may ask what these deeds are. You should know that you are arrogant and haughty by nature, and unwilling to submit to the facts. For this reason, I shall tell you bit by bit after you have reflected upon yourselves. I exhort you to get a better understanding of the content of the administrative decrees, and to make an effort to know the disposition of God. If not, you will find it difficult to keep your lips sealed, your tongues will wag too freely with high-sounding talk, and you will unwittingly offend the disposition of God and fall into the darkness, losing the presence of the Holy Spirit and the light. Because you are unprincipled in your actions, because you do and say that which you should not, you shall receive a fitting retribution. You should know that though you are unprincipled in word and deed, God is highly principled in both. The reason you receive retribution is because you have offended God, not a person. If, in your life, you commit many offenses against the disposition of God, then you are bound to become a child of hell. To man it may appear that you have only committed a few deeds that are at odds with the truth, and nothing more. Are you aware, however, that in the eyes of God you are already someone for whom there is no more sin offering? Because you have violated the administrative decrees of God more than once and have, moreover, shown no sign of repentance, there is no other recourse but for you to plunge into hell, where God punishes man. A small number of

people, while following God, committed some deeds that violated principles, but after being dealt with and given guidance, they gradually discovered their own corruption, thereafter entered on the right track of reality, and they remain well-grounded today. Such people are those who shall remain in the end. Nevertheless, it is the honest that I seek; if you are an honest person and someone who acts according to principle, then you can be a confidant of God. If in your actions you do not offend the disposition of God, and seek the will of God, and have a heart of reverence toward God, then your faith is up to the standard. Whoever does not revere God and does not have a heart that trembles in fear is highly likely to violate the administrative decrees of God. Many serve God on the strength of their passion but have no understanding of the administrative decrees of God, still less any inkling of the implications of His words. And so, with their good intentions, they often wind up doing things that disrupt God's management. In serious cases, they are thrown out, deprived of any further chance of following Him, and are cast into hell, all association with God's house at an end. These people work in the house of God on the strength of their ignorant good intentions, and end by angering God's disposition. People bring their ways of serving officials and lords to the house of God and try to put them into play, vainly thinking that they can be applied with effortless ease here. Never do they imagine that God has not the disposition of a lamb, but that of a lion. Therefore, those associating with God for the first time are unable to communicate with Him, for the heart of God is unlike that of man. Only after you understand many truths can you continuously come to know God. This knowledge is not made up of words and doctrines but can be used as a treasure by means of which you enter into close confidence with God, and as proof that He delights in you. If you lack the reality of knowledge and are not equipped with the truth, then your

passionate service can only bring upon you the loathing and abhorrence of God. By now you should have figured out that belief in God is no mere study in theology!

Though the words with which I admonish you are brief, all that I have described is what is most lacking in you. You should know that what I speak of now is for the sake of My final work among man, for the sake of determining man’s ending. I do not wish to do much more work that serves no purpose, nor do I wish to continue guiding those people who are as hopeless as rotten wood, much less to continue leading those who secretly harbor ill intentions. Perhaps one day you will understand the earnest intentions behind My words and the contributions I have made for mankind. Perhaps one day you will grasp the message that enables you to decide your own ending.

Transgressions Will Lead Man to Hell

I have given you many warnings and bestowed upon you many truths intended to conquer you. By now, you all feel significantly more enriched than you did in the past, have come to understand many principles of how a person should be, and you have come to possess so much of the common sense that faithful people should have. All of this is the harvest you have reaped over the course of many years. I do not deny your achievements, but I must also say quite frankly that I also do not deny the numerous disobediences and rebellions you have committed against Me over these many years, for there is not one saint among you. You are, without exception, people who have been corrupted by Satan; you are enemies of Christ. To date, your transgressions and disobediences have been too numerous to count, so it can hardly be considered strange that I am always badgering you. I do not wish to coexist with you in this manner—but for the sake of your futures, for the sake of your destinations, I will, here and now, nag you once more. I hope you will indulge Me and, moreover, that you will be able to believe My every utterance and infer the deep implications of My words. Do not doubt what I say, let alone pick up My words as you wish and toss them aside at will; this I find intolerable. Do not judge My words, and still less should you take them lightly or say that I am always tempting you or, worse, that what I have told you is inaccurate. These things I also find intolerable. Because you treat Me and what I say with such suspicion, never taking My words on board and ignoring Me, I tell each of you in all seriousness: Do not link what I say with philosophy; do not link My words with the lies of charlatans. Much less should you respond to My words with contempt. Perhaps no one in the future will be able to tell you what I am telling you, or speak to you so charitably, or, still

less, walk you through these points as patiently. You will spend those days to come recalling the good times, or sobbing out loud or groaning in pain, or you will be living through dark nights without the provision of a shred of truth or life, or just waiting hopelessly, or dwelling in such bitter regret that you lose all reason…. Virtually none of you can escape these possibilities. Because none of you occupy a seat from which you truly worship God, but immerse yourselves in the world of licentiousness and evil, mixing into your beliefs, into your spirits, souls, and bodies, so many things that have nothing to do with life and truth and which actually are in opposition to them. What I therefore hope for you is that you can be brought to the path of light. My sole hope is that you can become capable of caring for yourselves, of taking care of yourselves, and that you do not place so much emphasis on your destination while viewing your behavior and transgressions with indifference.

For a long time, people who believe in God have all been earnestly hoping for a beautiful destination, and all of God's believers hope that good fortune will suddenly come to them. They all hope that before they know it, they will find themselves peacefully seated at one place or another in heaven. But I say that these people, with their lovely thoughts, have never known whether they are qualified to receive such good fortune that falls down from heaven or even to sit on a seat there. You, at present, have a good knowledge of yourselves, yet you still hope to escape the disasters of the last days and the hand of the Almighty when He punishes the evil ones. It seems as though having sweet dreams and wanting things just how they like is a common feature of all people whom Satan has corrupted, and not some stroke of genius by any lone individual. Even so, I still wish to put an end to these extravagant desires of yours, as well as your eagerness to gain blessings. Given that your transgressions are numerous, and that the fact of

your rebelliousness is ever-growing, how can these things fit with your lovely blueprints for the future? If you want to make mistakes as you please, with nothing holding you back, yet at the same time you still want your dreams to come true, then I urge you to continue in your stupor and never wake up—for yours is an empty dream and in the presence of the righteous God, He will not make an exception for you. If you simply want your dreams to come true, then never dream; rather, forever face the truth and the facts. This is the only way that you can be saved. What, in concrete terms, are the steps of this method?

First, take a look at all your transgressions, and examine any behavior and thoughts you have that do not conform to the truth.

This is one thing that you can do easily, and I believe that all intelligent people are able to do this. However, those who never know what is meant by transgression and truth are the exception, because on a fundamental level, they are not intelligent people. I am talking to people who have been approved by God, are honest, have not seriously violated any administrative decrees, and can easily discern their own transgressions. Though this one thing I require of you is easy to accomplish, it is not the only thing that I require of you. No matter what, I hope that you will not laugh in private at this requirement, and especially that you will not look down on it or take it lightly. You should treat it seriously, and not dismiss it.

Secondly, for each of your transgressions and disobediences, you should look for a corresponding truth, and then use these truths to resolve those issues. After that, replace your transgressive acts and disobedient thoughts and acts with the practice of the truth.

Thirdly, you should be an honest person, not someone who is always being clever and constantly deceitful. (Here I am asking you again to be an

honest person.)

If you can accomplish all three of these things, then you are one of the fortunate—a person whose dreams come true and who receives good fortune. Perhaps you will treat these three unappealing requirements seriously, or perhaps you will treat them irresponsibly. Whichever, My purpose is to fulfill your dreams and put your ideals into practice, not to make fun of you or to make a fool out of you.

My demands may be simple, but what I am telling you is not so simple as one plus one equals two. If all you do is to talk casually about this, or ramble on about empty, high-sounding statements, then your blueprints and your wishes will forever be but a blank page. I will have no sense of pity for those of you who suffer for so many years and work so hard, yet have nothing to show for it. On the contrary, I will treat those who have not met My demands with punishment, not rewards, much less any sympathy. You might imagine that, having been a follower for so many years, you have put in hard work no matter what, and you should be granted a bowl of rice in God's house just for being a service-doer. I would say that the majority of you think this way, for you have always pursued the principle of how to take advantage of things and not be taken advantage of. Thus, I am telling you now in all seriousness: I do not care how meritorious your hard work is, how impressive your qualifications, how closely you follow Me, how renowned you are, or how much you have improved your attitude; as long as you have not met My demands, you will never be able to win My praise. Write off all those ideas and calculations of yours as soon as possible, and start treating My requirements seriously; otherwise, I will turn everyone to ash in order to bring an end to My work and, at worst turn My years of work and suffering into nothing, for I cannot bring My enemies and those

people who reek of evil and have Satan's appearance into My kingdom or take them into the next age.

I have a lot of hopes. I hope you can conduct yourselves in a proper and well-behaved manner, faithfully fulfill your duty, possess truth and humanity, be people who can give up everything they have and even their lives for God, and so on. All of these hopes stem from your insufficiencies and your corruption and disobedience. If none of the conversations that I have had with you has been sufficient to attract your attention, then it is likely that all I can do now is to say no more. However, you understand what the results of that would be. It is not often that I rest, so if I do not speak, I will do something for people to look at. I could make someone's tongue rot, or cause someone to die dismembered, or give people nerve abnormalities and cause them to look hideous in so many ways. Then again, I could make people endure torments I have brewed up specifically for them. This way I would feel glad, very happy, and greatly pleased. It has always been said that "Good is repaid with good, and evil with evil," so why not now? If you wish to oppose Me, and make some judgment about Me, then I will rot your mouth, and that will delight Me to no end. This is because ultimately, what you have done is not the truth, still less has it anything to do with life, whereas everything that I do is the truth; all My actions are relevant to the principles of My work and the administrative decrees that I set forth. Therefore, I urge each of you to accumulate some virtue, stop committing so much evil, and heed My demands in your free time. I then will feel joyful. If you were to contribute (or donate) to truth even one-thousandth of the effort that you put into the flesh, then I say you would not frequently make transgressions and have rotted mouths. Is this not obvious?

The more transgressions you commit, the fewer opportunities you will have to obtain a good destination. Conversely, the fewer transgressions you make, the better your chances become of being praised by God. If your transgressions increase to the point that it is impossible for Me to forgive you, then you will have utterly wasted your chances of being forgiven. As such, your destination will not be above, but below. If you do not believe Me, then be bold and do wrong, and see what that gets you. If you are a person whose practice of the truth is very earnest, then you surely will have an opportunity to be forgiven for your transgressions, and you will disobey less and less frequently. If you are a person who is unwilling to practice the truth, then your transgressions before God will surely increase in number and you will disobey more and more frequently, until you reach the limit, which will be the time of your total destruction. This will be when your pleasant dream of receiving blessings will be ruined. Do not regard your transgressions as the mere mistakes of an immature or foolish person; do not use the excuse that you did not practice the truth because your poor caliber had made it impossible to do so. Moreover, do not simply regard the transgressions you have committed as the acts of someone who did not know any better. If you are good at forgiving yourself and treating yourself with generosity, then I say you are a coward who will never gain the truth, nor will your transgressions ever cease to haunt you; they will keep you from ever meeting the demands of the truth, and cause you to forever remain a loyal companion of Satan. My advice to you is still this: Do not pay attention only to your destination while failing to notice your hidden transgressions; take transgressions seriously, and do not overlook any of them out of concern for your destination.

It Is Very Important to Understand God's Disposition

There are many things I hope for you to achieve, yet not all of your actions, not everything about your lives, are able to fulfill what I ask, so I have no choice but to come straight to the point and explain to you My will. Given that your discernment is poor and your appreciation is likewise poor, you are almost utterly ignorant of My disposition and essence—and thus it is a matter of urgency that I inform you about them. No matter how much you previously understood, regardless of whether you wish to understand these issues, I must still explain them to you in detail. These issues are not entirely foreign to you, yet you lack much understanding, much familiarity, with the meaning contained within them. Many of you have only some dim understanding, and a partial and incomplete one at that. To help you to better practice the truth—to better practice My words—I think these are the issues you must be aware of first and foremost. If not, your faith will remain vague, hypocritical, and filled with the trappings of religion. If you do not understand the disposition of God, then it will be impossible for you to do the work you should do for Him. If you do not know the essence of God, then it will be impossible for you to have reverence and fear toward Him; instead, there will be only heedless perfunctoriness and prevarication, and moreover, incorrigible blasphemy. Although understanding God's disposition is indeed important, and knowing God's essence cannot be overlooked, no one has ever thoroughly examined or delved into these issues. It is plain to see that you have all dismissed the administrative decrees I have issued. If you do not understand the disposition of God, then you will be very likely to offend His disposition. Offending His disposition is tantamount to provoking the ire of God Himself, in which case the

ultimate fruit of your actions will be the violation of the administrative decrees. Now you should realize that when you know God's essence, so too can you understand His disposition—and when you understand His disposition, so too will you have understood the administrative decrees. Needless to say, much of what is contained within the administrative decrees touches upon the disposition of God, but not all of His disposition is expressed within the administrative decrees; hence, you must go a step further in developing your understanding of God's disposition.

I speak with you today not as in ordinary conversation, so it behooves you to approach My words carefully and, moreover, to reflect deeply upon them. What I mean by this is that you have devoted too little effort to the words I have spoken. You are even less willing to ponder the disposition of God; seldom does anyone put effort into it. For this reason I say that your faith is nothing more than grandiloquence. Even now, not a single one of you has dedicated any serious effort to your most vital weakness. You have let Me down after all the pains I have taken for you. No wonder that you have no regard for God and your lives are devoid of truth. How can such people be deemed saints? Heaven's law will not tolerate such a thing! Since you have so little understanding of this, I have no choice but to expend more breath.

The disposition of God is a subject that seems very abstract to everyone and is, moreover, one that is not easy for anyone to accept, for His disposition is unlike a human being's personality. God, too, has His own emotions of joy, anger, sorrow, and happiness, but these emotions differ from those of man. God is what He is and He has what He has. All that He expresses and reveals are representations of His essence and of His identity. What He is and what He has, as well as His essence and identity, are things that cannot be replaced by any man. His disposition encompasses His love

for mankind, solace of mankind, hatred of mankind, and even more, a thorough understanding of mankind. The personality of man, however, may be optimistic, lively, or unfeeling. The disposition of God is one that belongs to the Ruler of all things and living beings, to the Lord of all creation. His disposition represents honor, power, nobility, greatness, and most of all, supremacy. His disposition is the symbol of authority, the symbol of all that is righteous, the symbol of all that is beautiful and good. More than that, it is a symbol of Him who cannot be[a] overcome or invaded by the darkness and any enemy force, as well as a symbol of Him who cannot be offended (nor will He tolerate being offended)[b] by any created being. His disposition is the symbol of the highest power. No person or persons can or may disturb His work or His disposition. But the personality of man is no more than a mere symbol of the slight superiority of man over beast. Man in and of himself has no authority, no autonomy, and no ability to transcend the self, but is in his essence one who cowers at the mercy of all manner of people, events, and things. The joy of God is due to the existence and emergence of righteousness and light, because of the destruction of darkness and evil. He takes delight in bringing the light and a good life to mankind; His joy is a righteous joy, a symbol of the existence of all that is positive and, even more, a symbol of auspiciousness. The anger of God is due to the harm that the existence and interference of injustice brings upon His mankind, because of the existence of evil and darkness, because of the existence of things that drive out the truth, and even more, because of the existence of things that oppose what is good and beautiful. His anger is a symbol that all things negative no longer exist and, even more than that, it is a symbol of His holiness. His sorrow is due to mankind, for whom He has hopes but who has fallen into darkness, because the work He does on man does not come up to His expectations, and because the

mankind He loves cannot all live in the light. He feels sorrow for the innocent mankind, for the honest but ignorant man, and for the man who is good but lacking in his own views. His sorrow is a symbol of His goodness and of His mercy, a symbol of beauty and of kindness. His happiness, of course, comes from defeating His enemies and gaining the good faith of man. More than this, it arises from the expulsion and destruction of all enemy forces, and because mankind receives a good and peaceful life. The happiness of God is unlike the joy of man; rather, it is the feeling of garnering good fruits, a feeling even greater than joy. His happiness is a symbol of mankind breaking free of suffering from this time forth, and a symbol of mankind entering a world of light. The emotions of mankind, on the other hand, all arise for the sake of his own interests, not for righteousness, light, or what is beautiful, and least of all for the grace bestowed by Heaven. The emotions of mankind are selfish and belong to the world of darkness. They do not exist for the sake of the will, much less for the plan of God, and so man and God can never be spoken of in the same breath. God is forever supreme and ever honorable, while man is forever base, forever worthless. This is because God is forever making sacrifices and devoting Himself to mankind; man, however, forever takes and strives only for himself. God is forever taking pains for mankind's survival, yet man never contributes anything for the sake of the light or for righteousness. Even if man makes an effort for a time, it cannot withstand a single blow, for the effort of man is always for his own sake and not for others. Man is always selfish, while God is forever selfless. God is the source of all that is just, good, and beautiful, while man is he who succeeds to and makes manifest all ugliness and evil. God will never alter His essence of righteousness and beauty, yet man is perfectly capable, at any

time and in any situation, of betraying righteousness and straying far from God.

Every sentence I have spoken contains within it the disposition of God. You would do well to ponder My words carefully, and you will surely profit greatly from them. The essence of God is very difficult to grasp, but I trust that you all have at least some idea about the disposition of God. I hope, then, that you will have more to show Me of things you have done that do not offend the disposition of God. Then will I be reassured. For example, keep God in your heart at all times. When you act, do so according to His words. Seek out His intentions in all things, and refrain from doing that which disrespects and dishonors God. Even less should you put God in the back of your mind to fill the future void in your heart. If you do this, you will have offended the disposition of God. Again, supposing you never make blasphemous remarks or complaints against God throughout your life, and again, supposing you are able to discharge properly all that He has entrusted to you and also to submit to all His words throughout your life, then you will have avoided transgressing against the administrative decrees. For example, if you have ever said, "Why do I not think that He is God?" "I think that these words are nothing more than some enlightenment of the Holy Spirit," "In my opinion, not everything God does is necessarily right," "The humanity of God is not superior to mine," "The words of God are simply not believable," or other such judgmental remarks, then I exhort you to confess and repent your sins more often. Otherwise, you will never have a chance at forgiveness, for you offend not a man, but God Himself. You may believe that you are judging a man, but the Spirit of God does not consider it that way. Your disrespect of His flesh is equal to disrespecting Him. This being so, have you not offended God's disposition? You must remember that all that is done by the Spirit of God is done in order to

safeguard His work in the flesh and in order that this work be done well. If you neglect this, then I say that you are someone who will never be able to succeed in believing in God. For you have provoked the wrath of God, and so He shall use fitting punishment to teach you a lesson.

Coming to know the essence of God is no trifling matter. You must understand His disposition. In this way, you will, gradually and unknowingly, come to know the essence of God. When you have entered into this knowledge, you will find yourself stepping into a higher and more beautiful state. In the end, you will come to feel ashamed of your hideous soul, and, moreover, will feel that there is nowhere to hide from your shame. At that time, there will be less and less in your conduct to offend the disposition of God, your heart will come closer and closer to that of God, and a love for Him will gradually grow in your heart. This is a sign of mankind entering a beautiful state. But as yet, you have not attained this. As you all rush about for the sake of your destiny, who has any interest in trying to know the essence of God? Should this continue, you will unknowingly transgress against the administrative decrees, for you understand far too little of the disposition of God. So is not what you do now laying down a foundation for your offenses against the disposition of God? That I ask you to understand the disposition of God is not divorced from My work. For if you transgress against the administrative decrees often, who among you will escape punishment? Would My work then not have been entirely in vain? Therefore, I still ask that, in addition to scrutinizing your own conduct, you be cautious in the steps you take. This is the higher demand that I make of you, and I hope that you will all consider it carefully and give it your earnest regard. Should a day come when your actions provoke Me to a towering rage, then the consequences

will be yours alone to consider, and there will be no one else to bear the punishment in your place.

Footnotes:

a. The original text reads “it is a symbol of being unable to be.”

b. The original text reads “as well as a symbol of being unable to be offended (and not tolerating being offended).”

How to Know the God on Earth

You all wish to be rewarded before God and favored by God; everyone hopes for such things when they start believing in God, for everyone is preoccupied with the pursuit of higher things, and no one wants to fall behind others. This is just how people are. Precisely for this reason, many among you are constantly trying to curry favor with the God in heaven, yet in truth, your loyalty and candor toward God are far less than your loyalty and candor to yourselves. Why do I say this? Because I do not acknowledge your loyalty to God at all and, furthermore, because I deny the existence of the God that is in your hearts. Which is to say, the God that you worship, the vague God that you admire, does not exist at all. The reason I can say this so definitively is that you are too far from the true God. The reason for your loyalty is the idol within your hearts; as for Me, meanwhile, the God whom you look upon as neither great nor small, you merely acknowledge with words. When I say you are far from God, I mean that you are distant from the true God, while the vague God seems near at hand. When I say, "not great," it is in reference to how the God that you believe in this day appears to merely be a person without great abilities, a person who is not very lofty. And when I say "not small," this means that, although this person cannot summon the wind and command the rain, He is nonetheless able to call upon the Spirit of God to do work that shakes the heavens and earth, leaving people completely confounded. Outwardly, you all appear highly obedient to this Christ on earth, yet in essence, you do not have faith in Him, nor do you love Him. Which is to say, the one you truly believe in is that vague God of your own feelings, and the one you truly love is the God you yearn for night and day, yet have never seen in person. Toward this Christ, your faith is but fractional, and your love nothing. Faith means

belief and trust; love means adoration and admiration in one's heart, never parting. Yet your faith in and love of the Christ of today fall far short of this. When it comes to faith, how do you have faith in Him? When it comes to love, in what way do you love Him? You have simply no understanding of His disposition, still less do you know His essence, so how do you have faith in Him? Where is the reality of your faith in Him? How do you love Him? Where is the reality of your love for Him?

Many have followed Me without hesitation to this day. So, too, have you suffered much fatigue over the past several years. The innate character and habits of each of you I have grasped with crystal clarity; interacting with every one of you has been tremendously arduous. The pity is that, though I have grasped much about you, you understand nothing of Me. No wonder people say you fell for someone's trick during a moment of confusion. Indeed, you understand nothing of My disposition, much less can you fathom what is in My mind. Today, your misunderstandings about Me are snowballing, and your faith in Me remains a confused faith. Instead of saying that you have faith in Me, it would be more apt to say that you are all trying to curry favor with Me and toady up to Me. Your motives are very simple: I will follow whoever can reward me, and I will believe in whoever allows me to escape the great disasters, whether he be God or any certain God. None of this is of any concern to me. There are many such people among you, and this state is very serious. If, one day, there were a test of how many among you had faith in Christ because of insight into His essence, then I am afraid that not a single one of you would be satisfactory to Me. So it would not hurt for each of you to consider this question: The God you believe in is vastly different from Me, and this being so, what then is the essence of your faith in God? The more you believe in your so-called God, the further you stray from Me. What, then, is the essence of this issue?

It’s certain that none of you has ever considered such a question, but has the gravity of it occurred to you? Have you given thought to the consequences of continuing to believe in this way?

Today, you face many issues, and not one of you is adept at problem-solving. Should this situation continue, the only ones who stand to lose are yourselves. I will help you to identify the issues, but solving them is up to you.

I take pleasure in those who are not suspicious of others, and I like those who readily accept the truth; toward these two kinds of people I show great care, for in My eyes they are honest people. If you are deceitful, then you will be guarded and suspicious toward all people and matters, and thus your faith in Me will be built upon a foundation of suspicion. I could never acknowledge such faith. Lacking true faith, you are even more devoid of true love. And if you are liable to doubt God and speculate about Him at will, then you are, without question, the most deceitful of all people. You speculate whether God can be like man: unpardonably sinful, of petty character, devoid of fairness and reason, lacking a sense of justice, given to vicious tactics, treacherous and cunning, pleased by evil and darkness, and so on. Is not the reason that people have such thoughts because they lack the slightest knowledge of God? Such faith is nothing short of sin! There are even some who believe that the ones who please Me are precisely those who flatter and bootlick, and that those lacking in such skills will be unwelcome in the house of God and will lose their place there. Is this the only knowledge you have acquired after all these years? Is this what you have gained? And your knowledge of Me does not stop at these misunderstandings; even worse is your blasphemy against God’s Spirit and vilification of Heaven. This is why I say that such faith as yours will only cause you to stray further from Me and be in greater opposition against Me.

Throughout many years of work, you have seen many truths, but do you know what My ears have heard? How many among you are willing to accept the truth? You all believe you are willing to pay the price for the truth, but how many of you have truly suffered for the truth? There is nothing but unrighteousness in your hearts, which makes you think that everyone, no matter who they are, is equally deceitful and crooked—to the point that you even believe that God incarnate could, like a normal person, be without a kind heart or benevolent love. More than that, you believe that a noble character and a merciful, benevolent nature exist only within the God in heaven. You believe that such a saint does not exist, that only darkness and evil reign on earth, while God is something with which people entrust their longing for the good and beautiful, a legendary figure fabricated by them. In your minds, the God in heaven is very upstanding, righteous, and great, worthy of worship and admiration; this God on earth, meanwhile, is but a substitute, and an instrument, of the God in heaven. You believe this God could not be the equal of the God in heaven, much less be mentioned in the same breath as Him. When it comes to the greatness and honor of God, they belong to the glory of the God in heaven, but when it comes to the nature and the corruption of man, they are attributes in which the God on earth has a part. The God in heaven is eternally lofty, while the God on earth is forever insignificant, weak, and incompetent. The God in heaven is not given to emotion, only righteousness, while the God on earth only has selfish motives and is without any fairness or reason. The God in heaven has not the slightest crookedness and is forever faithful, while the God on earth always has a dishonest side. The God in heaven loves man dearly, while the God on earth shows man inadequate care, even neglecting him entirely. This erroneous knowledge has long been kept within your hearts and may also be perpetuated in the future. You regard all deeds of

Christ from the standpoint of the unrighteous and evaluate all His work, as well as His identity and essence, from the perspective of the wicked. You have made a grave mistake and done that which has never been done by those coming before you. That is, you serve only the lofty God in heaven with a crown upon His head, and never attend to the God whom you regard as so insignificant that He is invisible to you. Is this not your sin? Is this not a classic example of your offense against the disposition of God? You worship the God in heaven. You adore lofty images and esteem those distinguished for their eloquence. You are gladly commanded by the God that fills your hands with riches, and crave the God who can fulfill your every desire. The only One you do not worship is this God who is not lofty; the only thing you hate is association with this God whom no man can regard highly. The only thing you are unwilling to do is to serve this God who has never given you a single penny, and the only One who is unable to make you yearn for Him is this unlovely God. This kind of God cannot enable you to broaden your horizons, to feel as if you have found a treasure, much less fulfill what you wish. Why, then, do you follow Him? Have you given thought to questions like this? What you do does not merely offend this Christ; more importantly, it offends the God in heaven. This is not, I think, the purpose of your faith in God!

You long for God to delight in you, yet you are far from God. What is the matter here? You accept only His words, but not His dealing or His pruning, much less are you able to accept His every arrangement, to have complete faith in Him. What, then, is the matter here? In the final analysis, your faith is an empty eggshell, one that could never produce a chick. For your faith has not brought you the truth or given you the life, but has instead given you an illusory sense of sustenance and hope. It is this sense of sustenance and hope that is your aim in believing in God, not the truth

and the life. Thus do I say that the course of your faith in God has been none other than trying to curry the favor of God through servility and shamelessness, and can in no way be deemed true faith. How could a chick be born of faith such as this? In other words, what can faith such as this accomplish? The purpose of your faith in God is to use Him to achieve your own aims. Is this not further a fact of your offense against the disposition of God? You believe in the existence of the God in heaven and deny that of the God on earth, yet I do not recognize your views; I commend only those people who keep their feet on the ground and serve the God on earth, but never those who never acknowledge the Christ who is on earth. No matter how loyal such people are to the God in heaven, in the end they will not escape My hand that punishes the wicked. These people are the wicked; they are the evil ones who oppose God and have never gladly obeyed Christ. Of course, their number includes all those who do not know and, further, do not acknowledge Christ. Do you believe that you can act as you please toward Christ as long as you are loyal to the God in heaven? Wrong! Your ignorance of Christ is ignorance of the God in heaven. No matter how loyal you are to the God in heaven, it is merely empty talk and pretense, for the God on earth is not only instrumental in man receiving the truth and more profound knowledge, but more than that is instrumental in the condemnation of man and afterward in seizing the facts to punish the wicked. Have you understood the beneficial and harmful outcomes here? Have you experienced them? I wish for you one day soon to understand this truth: To know God, you must know not only the God in heaven but, even more importantly, the God on earth. Do not get your priorities confused or allow the secondary to supersede the principal. Only in this way can you truly build a good relationship with God, become closer to God, and bring your heart closer to Him. If you have been of the faith for many years and

have long associated with Me, yet remain distant from Me, then I say it must be that you often offend the disposition of God, and your end will be very difficult to reckon. If the many years of association with Me have not only failed to change you into a person possessed of humanity and the truth, but, moreover, have ingrained your evil ways into your nature, and you not only have twice as much arrogance as before, but your misunderstandings of Me have also multiplied, such that you come to regard Me as your little sidekick, then I say that your affliction is no longer skin deep but has penetrated to your very bones. All that remains is for you to wait for your funeral arrangements to be made. You need not beseech Me then to be your God, for you have committed a sin deserving of death, an unforgivable sin. Even if I could have mercy on you, the God in heaven will insist on taking your life, for your offense against the disposition of God is no ordinary problem, but one of a very grave nature. When the time comes, do not blame Me for not telling you beforehand. It all comes back to this: When you associate with Christ—the God on earth—as an ordinary person, that is, when you believe that this God is nothing but a person, it is then that you shall perish. This is My only admonishment to you all.

A Very Serious Problem: Betrayal (1)

Very soon, My work will be finished, and many years together have become an unbearable memory. I have unceasingly repeated My words and constantly unfurled My new work. Of course, My advice is a necessary component of each piece of work that I do. Without My counsel, you would all wander astray and even find yourselves completely at a loss. My work is now about to finish and in its final stage. I still wish to do the work of giving counsel, that is, to offer words of advice for you to hear. I hope only that you are able not to let the pains I have taken go to waste, and, more than that, that you can understand the thoughtful care I have taken, and treat My words as the foundation of how you behave as a human being. Whether or not they are the kind of words to which you are willing to listen, whether or not you enjoy accepting them or can only accept them with discomfort, you must treat them seriously. Otherwise, your casual and unconcerned dispositions and demeanors will upset Me seriously and, indeed, disgust Me. I very much hope all of you can read My words over and over again—thousands of times—and that you may even come to know them by heart. Only in this way will you be able not to fail My expectations of you. However, none of you is living like this now. On the contrary, you are all immersed in a debauched life, a life of eating and drinking to your heart's content, and none of you uses My words to enrich your heart and soul. For this reason, I have come to a conclusion about mankind's true countenance: Man can betray Me at any time, and no one can be absolutely faithful to My words.

"Man has been so corrupted by Satan that he no longer has the appearance of man." The majority of people now recognize this phrase to an extent. I say this because the "recognition" to which I refer is merely a

kind of superficial acknowledgment, as opposed to true knowledge. As none of you can evaluate yourself accurately nor analyze yourself thoroughly, you remain equivocal about My words. But this time, I am using facts to explain a most serious problem that exists within you. That problem is betrayal. All of you are familiar with the word "betrayal," because most people have done something that betrays another, such as a husband betraying his wife, a wife betraying her husband, a son betraying his father, a daughter betraying her mother, a slave betraying his master, friends betraying each other, relatives betraying each other, sellers betraying buyers, and so forth. All of these examples contain the essence of betrayal. In short, betrayal is a form of behavior that breaks a promise, violates moral principles, or acts counter to human ethics, demonstrating a loss of humanity. Generally speaking, as a human being who has been born into this world, you will have done something that constitutes betrayal of the truth, no matter if you remember having ever done something to betray another person, or if you have betrayed others many times before. Since you are capable of betraying your parents or friends, then you are capable of betraying others, and you are moreover capable of betraying Me and doing things I despise. In other words, betrayal is not a mere superficially immoral behavior, but something that conflicts with the truth. This is precisely the source of mankind's resistance and disobedience of Me. This is why I have summarized it in the following statement: Betrayal is man's nature, and this nature is the great enemy of each person's accord with Me.

Behavior that cannot obey Me absolutely is betrayal. Behavior that cannot be loyal to Me is betrayal. Cheating Me and using lies to deceive Me is betrayal. Harboring many notions and spreading them everywhere is betrayal. Being unable to uphold My testimonies and interests is betrayal. Offering false smiles when far from Me in heart is betrayal. These are all

acts of betrayal of which you have always been capable, and they are commonplace among you. None of you may think of this as a problem, but that is not what I think. I cannot treat a person's betrayal of Me as a trifling matter, and I certainly cannot ignore it. Now, when I am at work among you, you behave in this way—if the day comes when there is no one to watch over you, will you not be as bandits who have declared themselves kings of their own little mountains? When that happens and you cause a catastrophe, who will be there to clean up after you? You think some acts of betrayal are mere occasional incidents, not your persistent behavior, and do not merit being discussed with such severity, in a way that injures your pride. If you truly think so, then you lack sense. To think so is to be a specimen and archetype of rebellion. Man's nature is his life; it is a principle on which he relies to survive, and he cannot change it. Take the nature of betrayal as an example. If you can do something to betray a relative or friend, it proves that it is part of your life and a nature with which you were born. This is something nobody can deny. For example, if a person enjoys stealing from others, then this enjoyment of stealing is a part of their life, though they may steal sometimes and not steal sometimes. Whether they steal or not, it cannot prove that their stealing is just a type of behavior. Rather, it proves that their stealing is a part of their life—that is, their nature. Some will ask: Since it is their nature, then why, when they see nice things, do they sometimes not steal them? The answer is very simple. There are many reasons they do not steal. They may not steal something because it is too large to snatch from under watchful eyes, or because there is no suitable time to act, or something is too expensive, guarded too tightly, or perhaps they have no particular interest in it, or cannot see what use it may have to them, and so forth. All of these reasons are possible. But no matter what, whether they steal something or not, it cannot prove that this

thought only exists as a momentary, passing flash. On the contrary, it is a part of their nature that is hard to change for the better. Such a person is not satisfied with stealing just once; such thoughts of claiming others' possessions as their own arise whenever they encounter something nice, or a suitable situation. This is why I say the origin of this thought is not something that is simply picked up every now and then, but is in this person's own nature.

Anyone can use their own words and actions to represent their true countenance. This true countenance is, of course, their nature. If you are someone who speaks in a tortuous way, then you have a tortuous nature. If your nature is cunning, then you act in a sly way, and you make it very easy for others to be tricked by you. If your nature is sinister, your words might be pleasant to hear, but your actions cannot conceal your sinister tricks. If your nature is lazy, then all you say is meant to shirk responsibility for your perfunctoriness and laziness, and your actions will be slow and perfunctory, and quite adept at concealing the truth. If your nature is empathetic, then your words will be reasonable, and your actions, too, will conform well with the truth. If your nature is loyal, then your words are certainly sincere and the way you act is grounded, free of anything that might make your master uneasy. If your nature is lustful or greedy for money, then your heart will often be filled by these things, and you will unwittingly commit deviant, immoral acts that people will not forget lightly and that will disgust people. Just as I have said, if you have a nature of betrayal, then you can hardly extricate yourself from it. Do not trust to luck that if you have not wronged others, then you do not have a nature of betrayal. If that is what you think then, truly, you are revolting. All My words, each time I speak, are targeted at all people, not just one person or one type of person. Just because you have not betrayed Me in one matter does not prove that you

cannot betray Me in any matter. Some people, during setbacks in their marriage, lose their confidence in seeking the truth. Some people forsake their obligation to be loyal to Me during a family breakdown. Some people abandon Me to seek a moment of joy and excitement. Some people would rather fall into a dark ravine than live in the light and gain the delight of the work of the Holy Spirit. Some people ignore the advice of friends for the sake of satisfying their lust for wealth, and even now cannot acknowledge their mistake and change their course. Some people live only temporarily under My name in order to receive My protection, while others devote only a little to Me under duress because they cling to life and fear death. Are not these and other immoral actions, which are, moreover, without integrity, just behaviors with which people have long betrayed Me deep in their hearts? Of course, I know people do not plan in advance to betray Me; their betrayal is a natural revelation of their nature. Nobody wants to betray Me, and nobody is happy because they have done something to betray Me. On the contrary, they are trembling with fear, are they not? So, are you thinking of how to redeem these betrayals, and how to change the current situation?

A Very Serious Problem: Betrayal (2)

Man's nature is quite different from My essence, for man's corrupt nature originates entirely from Satan; man's nature has been processed and corrupted by Satan. That is, man lives under the influence of its evil and ugliness. Man does not grow in a world of truth or a holy environment, and still less does man live in the light. Therefore, it is not possible for anyone to possess truth within their nature from the moment of birth, and less can anyone be born with an essence that fears and obeys God. On the contrary, people are possessed of a nature that resists God, disobeys God, and has no love for the truth. This nature is the problem I want to discuss—betrayal. Betrayal is the source of each person's resistance to God. This is a problem that exists only in man, and not in Me. Some will ask: Since all men live in the world just as Christ does, why is it that all men have natures that betray God, yet Christ does not? This is a problem that must be explained clearly to you.

The basis of mankind's existence is repeated reincarnation of the soul. In other words, every person gains a human life in the flesh when their soul is reincarnated. After a person's body is born, its life continues until the flesh ultimately reaches its limits, which is the final moment, when the soul leaves its shell. This process repeats again and again, with a person's soul coming and going time after time, and thus the existence of mankind is maintained. The life of flesh is also the life of man's soul, and man's soul supports the existence of man's flesh. That is to say, each person's life comes from their soul, and life is not inherent to the flesh. Thus, man's nature comes from the soul, not from the flesh. Only the soul of each person knows how they have experienced Satan's temptations, affliction, and corruption. These things are unknowable to the flesh of man. Therefore,

mankind unwittingly becomes ever darker, ever filthier, and ever more evil, while the distance between man and Myself grows ever greater, and life becomes ever darker for mankind. Satan holds the souls of mankind in its grasp, so, of course, man's flesh has also been occupied by Satan. How could such flesh and such a mankind not resist God? How could they be innately compatible with Him? The reason I cast Satan down into midair is because it betrayed Me. How could humans, then, be free of their involvement? This is why betrayal is human nature. I trust that once you understand this reasoning, you should also have some measure of belief in the essence of Christ. The flesh worn by the Spirit of God is God's own flesh. The Spirit of God is supreme; He is almighty, holy, and righteous. Likewise, His flesh is also supreme, almighty, holy, and righteous. Such a flesh can only do that which is righteous and beneficial to mankind, that which is holy, glorious, and mighty; He is incapable of doing anything that violates the truth, that violates morality and justice, and much less is He capable of anything that would betray God's Spirit. The Spirit of God is holy, and thus His flesh is incorruptible by Satan; His flesh is of a different essence than the flesh of man. For it is man, not God, who is corrupted by Satan; Satan could not possibly corrupt the flesh of God. Thus, despite the fact that man and Christ dwell within the same space, it is only man who is possessed, used, and entrapped by Satan. By contrast, Christ is eternally impervious to Satan's corruption, because Satan will never be capable of ascending to the highest place, and will never be able to draw near to God. Today, you should all understand that it is only mankind, corrupted as it is by Satan, that betrays Me. Betrayal will never be an issue that involves Christ in the least.

All souls corrupted by Satan are held thrall in Satan's domain. Only those who believe in Christ have been made separate, saved from Satan's

camp, and brought into today's kingdom. These people no longer live under Satan's influence. Even so, man's nature is still rooted in man's flesh, which is to say that even though your souls have been saved, your nature is still as it was before, and the chance that you will betray Me remains one hundred percent. This is why My work lasts so long, as your nature is intractable. Now, you are all undergoing hardships to the best of your ability as you fulfill your duties, yet each of you is capable of betraying Me and returning to Satan's domain, to its camp, and going back to your old lives—this is an undeniable fact. At that time, it will not be possible for you to present a shred of humanity or human likeness, as you do now. In serious cases, you will be destroyed and, more than that, doomed eternally, punished severely, never to be reincarnated again. This is the problem laid before you. I am reminding you in this way, firstly, so that My work will not have been in vain, and secondly, so that you may all live in days of light. In truth, whether My work is in vain is not the crucial problem. What is crucial is that you are able to have happy lives and a wonderful future. My work is the work of saving people's souls. If your soul falls into Satan's hands, your body will not live in peace. If I am protecting your body, your soul will also surely be under My care. If I really loathe you, your body and soul will fall at once into Satan's hands. Can you imagine your situation then? If, one day My words are lost on you, then I shall either hand you all over to Satan, which will subject you to excruciating torture until My anger has completely dissipated, or I shall personally punish you irredeemable humans, for your hearts that betray Me will have never changed.

You should all now look into yourselves as quickly as you can, to see how much betrayal of Me remains within you. I am eagerly awaiting your response. Do not be perfunctory in dealing with Me. I never play games with people. If I say I will do something then I will certainly do it. I hope

each of you will be someone who takes My words seriously, and not think as if they were science fiction. What I want is concrete action from you, not your imaginings. Next, you must answer My questions, which are as follows: 1. If you are truly a service-doer, can you render service to Me loyally, without any element of laxness or negativity? 2. If you discover I have never appreciated you, will you still be able to stay and render lifelong service to Me? 3. If I am still very cold to you despite you having expended much effort, will you be able to continue working for Me in obscurity? 4. If, after you have made expenditures for Me, I do not satisfy your petty demands, will you become disheartened and disappointed with Me, or even become furious and shout abuse? 5. If you have always been very loyal, with much love for Me, yet you suffer the torment of illness, poverty, and the abandonment of your friends and relatives, or if you endure any other misfortunes in life, will your loyalty and love for Me still continue? 6. If none of what you have imagined in your heart matches what I have done, how will you walk your future path? 7. If you do not receive any of the things you hoped to receive, can you continue to be My follower? 8. If you have never understood the purpose and significance of My work, can you be an obedient person who does not arbitrarily make judgments and draw conclusions? 9. Can you treasure all the words I have said and all the work I have done while I have been together with mankind? 10. Are you able to be My loyal follower, willing to endure a lifetime of suffering for Me, though you do not receive anything? 11. For My sake, are you able to forgo considering, planning, or preparing for your future path of survival? These questions represent My final requirements of you, and I hope all of you can give Me answers. If you have fulfilled one or two things these questions ask of you, then you must continue to strive. If you cannot accomplish a single one of these requirements, you are surely the type of person that will be cast

into hell. To such people, I need not say anything more, for they are surely not people who can accord with Me. How could I keep someone in My home who could betray Me under any circumstance? As for those who could still betray Me in most circumstances, I will observe their performance before making other arrangements. However, all who are capable of betraying Me, no matter under what conditions, I will never forget; I will remember them in My heart, and await the opportunity to repay their evil deeds. The requirements I have raised are all problems you must examine in yourselves. I hope all of you can consider them seriously and not deal with Me perfunctorily. In the near future, I will check the answers you have given Me against My requirements. By that time, I will require nothing more from you and will not offer you more earnest admonition. Instead, I shall exercise My authority. Those who should be kept will be kept, those who should be rewarded will be rewarded, those who should be given over to Satan will be given over to Satan, those who should be punished severely will be punished severely, and those who should perish will be destroyed. Thus, there will no longer be anyone to disturb Me in My days. Do you believe My words? Do you believe in retribution? Do you believe that I will punish all those evil ones who deceive and betray Me? Do you hope for that day to come sooner or for it to come later? Are you someone who is terrified of punishment, or someone who would resist Me though they must endure punishment? When that day arrives, can you imagine whether you will live amidst cheers and laughter, or if you will weep and gnash your teeth? What kind of end do you hope to meet? Have you ever seriously considered whether you believe in Me one hundred percent or doubt Me one hundred percent? Have you ever carefully considered what kind of consequences and outcomes your actions and behavior will bring upon you? Do you truly hope all My words will be

fulfilled in turn, or are you terrified My words will be fulfilled in turn? If you hope that I depart soon in order to fulfill My words, how should you treat your own words and actions? If you do not hope for My departure and do not hope for all My words to be fulfilled immediately, why do you believe in Me at all? Do you truly know why you are following Me? If your reason is merely to broaden your horizons, there is no need for you to trouble yourself so. If it is to be blessed and evade the coming disaster, why are you not concerned about your own conduct? Why do you not ask yourself whether you can satisfy My requirements? Why do you not also ask yourself whether you are qualified to receive the blessings to come?

God Is the Source of Man's Life

From the moment you come crying into this world, you begin to fulfill your duty. For God's plan and for His ordination, you perform your role and start your life's journey. Whatever your background, and whatever the journey ahead of you, no one can escape the orchestrations and arrangements of the Heaven, and no one is in control of their own destiny, for only He who rules over all things is capable of such work. Since the day man came into existence, God has ever worked thus, managing the universe, directing the rules of change for all things and the trajectory of their movement. Like all things, man is quietly and unknowingly nourished by the sweetness and rain and dew from God; like all things, man unknowingly lives beneath the orchestration of God's hand. Man's heart and spirit are held in the hand of God, everything of his life is beheld in the eyes of God. Regardless of whether or not you believe this, any and all things, whether living or dead, will shift, change, renew, and disappear in accordance with God's thoughts. Such is the way in which God presides over all things.

As the night quietly approaches, man is unaware, for the heart of man cannot perceive how the night approaches, nor whence it comes. As the night quietly slips away, man welcomes the light of day, but as for whence the light has come, and how it has driven away the darkness of the night, man knows even less, and is even less aware. These recurrent alternations of day and night take man from one period into another, from one historical context to the next, while also ensuring that the work of God in every period and His plan for every age are carried out. Man has walked through these periods together with God, yet he knows not that God rules the fate of all things and living beings, nor how God orchestrates and directs all things.

This has eluded man from time immemorial to the present day. As for why, it is not because the deeds of God are too hidden, nor because the plan of God has yet to be realized, but because the heart and spirit of man are too distant from God, to the point where man remains in the service of Satan even as he follows God—and still doesn't know it. No one actively seeks out God's footsteps and the appearance of God, and no one is willing to exist in the care and keeping of God. Instead, they wish to rely on the corrosion of Satan, the evil one, in order to adapt to this world, and to the rules of existence that wicked mankind follows. At this point, the heart and spirit of man have become man's tribute to Satan and become Satan's foodstuff. Even more, the human heart and spirit have become a place in which Satan can reside and its fitting playground. Thus does man unknowingly lose his understanding of the principles of being human, and of the value and meaning of human existence. The laws of God and the covenant between God and man gradually fade away in man's heart, and he ceases to seek or pay heed to God. With the passage of time, man no longer understands why God created him, nor does he understand the words from the mouth of God and all that comes from God. Man then begins to resist the laws and decrees of God, and his heart and spirit become deadened…. God loses the man that He originally created, and man loses the root he originally had: This is the sorrow of this human race. In point of fact, from the very beginning until now, God has staged a tragedy for mankind, one in which man is both the protagonist and the victim. And no one can answer who the director of this tragedy is.

In the vast expanse of the world, oceans silting into fields, fields flooding into oceans, over and over. Except for He who rules over everything among all things, no one is able to lead and guide this human race. There is no mighty one to labor or make preparations for this human

race, still less is there anyone who can lead this human race toward the destination of light and liberate it from earthly injustices. God laments the future of mankind, He grieves at the fall of mankind, and is pained that mankind is marching, step by step, toward decay and the path of no return. No one has ever given thought to which direction such a mankind that has broken the heart of God and renounced Him to seek the evil one might be headed. It is precisely for this reason why no one senses the wrath of God, why no one seeks a way to please God or tries to draw closer to God, and what is more, why no one seeks to comprehend God's grief and pain. Even after hearing the voice of God, man continues on his own path, persists in straying from God, evading God's grace and care, and shunning His truth, preferring to sell himself to Satan, the enemy of God. And who has given any thought—should man persist in his obduracy—to how God will act toward this humanity that has dismissed Him without a backward glance? No one knows that the reason for God's repeated reminders and exhortations is because He has prepared in His hands a calamity like never before, one that will be unbearable to the flesh and soul of man. This calamity is not merely a punishment of the flesh, but also of the soul. You need to know this: When God's plan falls through, and when His reminders and exhortations are not repaid, what kind of rage will He unleash? It will be like nothing that has ever been experienced or heard by any created being. And so I say, this calamity is without precedent, and will never be repeated. For God's plan is to create mankind only this once, and to save mankind only this once. This is the first time, and it is also the last. Therefore, no one can comprehend the painstaking intentions and fervent anticipation with which God saves mankind this time.

God created this world and brought man, a living being unto which He bestowed life, into it. Next, man came to have parents and kin, and was no

longer alone. Ever since man first laid eyes on this material world, he was destined to exist within the ordination of God. The breath of life from God supports each and every living being throughout growth into adulthood. During this process, no one feels that man is growing up under the care of God; rather, they believe that man is doing so under the loving care of his parents, and that it is his own life instinct that directs his growing up. This is because man knows not who bestowed his life, or from whence it came, much less the way in which the instinct of life creates miracles. He knows only that food is the basis on which his life continues, that perseverance is the source of his existence, and that the beliefs in his mind are the capital upon which his survival depends. Of God's grace and provision, man is utterly oblivious, and thus does he fritter away the life bestowed upon him by God…. Not a single one of this humanity that God cares for day and night takes it upon themselves to worship Him. God only continues to work on man, for whom He holds out no expectations, as He has planned. He does so in the hope that one day, man will awaken from his dream and suddenly realize the value and meaning of life, the price God paid for all that He has given him, and the eager solicitude with which God waits for man to turn back to Him. No one has ever looked into the secrets governing the origin and continuation of man's life. Only God, who understands all of this, silently endures the hurt and the blows that man, who has received everything from God but is not thankful, gives Him. Man enjoys all that life brings as a matter of course, and, likewise, it is "a matter of course" that God is betrayed by man, forgotten by man, and extorted by man. Could it be that God's plan is truly of such importance? Could it be that man, this living being that came from the hand of God, is truly of such importance? The plan of God is assuredly of importance; however, this living being created by the hand of God exists for the sake of His plan. Therefore, God

cannot lay waste to His plan out of hatred for this human race. It is for the sake of His plan and for the breath He exhaled that God endures all torments, not for the flesh of man but for the life of man. He does so in order to take back not the flesh of man but the life He breathed out. This is His plan.

All who come into this world must pass through life and death, and the majority of them have passed through the cycle of death and rebirth. Those who are living will soon die, and the dead will soon return. All of this is the course of life arranged by God for each living being. Yet this course and this cycle are precisely the truth that God wishes for man to behold: that the life bestowed upon man by God is limitless, unfettered by physicality, time, or space. Such is the mystery of life bestowed upon man by God, and proof that life came from Him. Though many may not believe that life came from God, man inevitably enjoys all that comes from God, whether they believe in or deny His existence. Should God one day have a sudden change of heart and wish to reclaim all that exists in the world and to take back the life He has given, then all shall be no more. God uses His life to supply all things, both living and lifeless, bringing all to good order by virtue of His might and authority. This is a truth that can be conceived or comprehended by none, and these incomprehensible truths are the very manifestation of, and testament to, the life force of God. Now let Me tell you a secret: The greatness of the life of God and the power of His life are unfathomable to any creature. It is thus now, as it was in the past, and it will be thus in the time to come. The second secret I shall impart is this: The source of life for all created beings comes from God, however different they may be in life form or structure; whatever kind of living being you are, you cannot turn against the life trajectory set by God. In any case, all I wish is for man to understand this: Without the care, keeping, and provision of God, man

cannot receive all that he was meant to receive, no matter how diligently he tries or how arduously he struggles. Without the supply of life from God, man loses the sense of value in living and the sense of the meaning of life. How could God allow man, who frivolously wastes the value of His life, to be so carefree? As I have said before: Do not forget that God is the source of your life. If man fails to cherish all that God has bestowed, not only will God take back what He gave in the beginning, but He will make man repay Him double the price of all that He has given.

May 26, 2003

The Sighing of the Almighty

There is an enormous secret in your heart, of which you have never been aware, for you have been living in a world without light. Your heart and your spirit have been wrested away by the evil one. Your eyes are obscured by darkness, and you can see neither the sun in the sky nor that twinkling star of the night. Your ears are clogged with deceitful words, and you hear neither the thunderous voice of Jehovah, nor the sound of the waters flowing from the throne. You have lost everything that is rightfully yours, everything that the Almighty bestowed upon you. You have entered an endless sea of affliction, with no strength to save yourself, no hope of survival, and all you do is struggle and rush about…. From that moment onward, you were doomed to be afflicted by the evil one, far away from the blessings of the Almighty, out of reach of the provisions of the Almighty, walking down a road of no return. A million calls can hardly rouse your heart and your spirit. You slumber soundly in the hands of the evil one, who has lured you into a boundless realm without direction or wayposts. Henceforth, you lost your original innocence and purity, and began to shun the care of the Almighty. Within your heart, the evil one steers you in all matters and has become your life. No longer do you fear him, avoid him, or doubt him; instead, you treat him as the God in your heart. You began to enshrine and worship him, and the two of you have become as inseparable as body and shadow, committed to live and die together. You have no idea from whence you came, why you were born, or why you will die. You look upon the Almighty as a stranger; you do not know His origins, let alone all that He has done for you. Everything that comes from Him has become hateful to you; you neither cherish it nor know its value. You walk alongside the evil one, starting from the day you received the provision of

the Almighty. You have endured thousands of years of tempests and storms with the evil one, and you stand together with him against the God who was the source of your life. You know nothing of repentance, let alone that you have arrived at the brink of perishing. You have forgotten that the evil one has seduced and afflicted you; you have forgotten your beginnings. Thus has the evil one afflicted you at every step of the way up until the present day. Your heart and your spirit are benumbed and decayed. You have ceased to complain about the vexations of the world of man; no longer do you believe the world to be unjust. Still less do you care whether the Almighty exists. This is because you long ago deemed the evil one to be your true father and cannot be apart from him. This is the secret within your heart.

As dawn arrives, a morning star begins to shine in the east. This is a star never there before, and it illuminates the tranquil, twinkling skies, reigniting the extinguished light in the hearts of men. Humanity is no longer lonely thanks to this light, which shines alike on you and others. Yet you alone remain fast asleep in the dark night. You hear no sound and see no light; you are unaware of the advent of a new heaven and earth, of a new age, because your father tells you, “My child, do not get up, it is still early. The weather is cold, so do not go outside, lest you be pierced in the eyes by sword and spear.” You trust only in your father’s admonitions, because you believe that only your father is right, as your father is older than you and he loves you dearly. Such admonitions and such love lead you to stop believing in the legend that there is light in the world; they keep you from caring whether truth still exists in this world. You no longer dare to hope for rescue by the Almighty. You are content with the status quo, you no longer anticipate the advent of light, no longer look out for the coming of the Almighty as told in legend. As far as you are concerned, all that is beautiful cannot be revived, it cannot exist. In your eyes, mankind’s tomorrow,

mankind's future, just vanishes, obliterated. You cling to your father's clothes with all your might, willing to share his hardships, deeply afraid of losing your traveling companion and the direction of your distant journey. The vast and hazy world of men has formed many of you, unflinching and dauntless in filling the different roles of this world. It has created many "warriors" with no fear of death. More than that, it has made batch upon batch of benumbed and paralyzed human beings who are ignorant of the purpose of their creation. The eyes of the Almighty survey each and every member of the deeply afflicted human race. What He hears is the wailing of those who are suffering, what He sees is the shamelessness of those who are afflicted, and what He feels is the helplessness and dread of a human race that has lost the grace of salvation. Mankind rejects His care, choosing to walk their own path, and tries to evade the scrutiny of His eyes, preferring to savor the bitterness of the deep sea in the company of the enemy, down to the last drop. No longer is the sighing of the Almighty heard by humanity; no longer are the hands of the Almighty willing to caress this tragic humanity. Time after time He recaptures, and time after time He loses again, and thus is the work He does repeated. From that moment, He begins to tire, to feel weary, and so He stops the work in hand and ceases to walk in mankind's midst…. Humanity is completely unaware of any of these changes, unaware of the coming and going, the sadness and melancholy of the Almighty.

Everything of this world swiftly changes with the Almighty's thoughts and beneath His eyes. Things mankind has never heard of suddenly arrive, whereas things that mankind has long possessed unknowingly slip away. No one can fathom the Almighty's whereabouts, much less can anyone sense the transcendence and greatness of the Almighty's life force. He is transcendent in that He can perceive what humans cannot. He is great in

that He is the One who is forsaken by mankind and yet saves mankind. He knows the meaning of life and death, and more than that, He knows the laws of existence that mankind, who are created, should follow. He is the foundation of human existence, and He is the Redeemer who resurrects mankind again. He weighs down happy hearts with sorrow and lifts up sorrowful hearts with happiness, all for the sake of His work, and for the sake of His plan.

Humanity, having strayed from the Almighty's provision of life, is ignorant of the purpose of existence, but fears death nonetheless. They are without help or support, yet still reluctant to close their eyes, and they steel themselves to drag out an ignoble existence in this world, sacks of flesh with no sense of their own souls. You live in this way, without hope, as do others, without aim. Only the Holy One of legend will save the people who, moaning in the midst of their suffering, long desperately for His arrival. So far, such belief has not been realized in those who lack consciousness. Nevertheless, the people still yearn for it so. The Almighty has mercy on these people who have suffered deeply; at the same time, He is fed up with these people who lack consciousness, as He has had to wait too long for an answer from humanity. He wishes to seek, to seek your heart and your spirit, to bring you water and food and to awaken you, that you may no longer be thirsty and hungry. When you are weary and when you begin to feel something of the bleak desolation of this world, do not be lost, do not cry. Almighty God, the Watcher, will embrace your arrival at any time. He is keeping watch by your side, waiting for you to turn back around. He is waiting for the day you suddenly recover your memory: when you realize that you came from God, that, at some unknown time you lost your direction, at some unknown time you lost consciousness on the road, and at some unknown time acquired a "father"; when you realize, furthermore,

that the Almighty has always been keeping watch, waiting there a very, very long time for your return. He has been watching with desperate longing, waiting for a response without an answer. His watching and waiting are beyond any price, and they are for the sake of the human heart and the human spirit. Perhaps this watching and waiting are indefinite, and perhaps they are at an end. But you should know exactly where your heart and your spirit are right now.

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THE CHURCH OF ALMIGHTY GOD

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